



# CONTENTS

| Sl. No.                  | DATE OF SPEECH. | SUBJECT   | PAGE |
|--------------------------|-----------------|---|------|
| 34                       | 20th Dec 1943   | Paper on "Education and the New Social Order" read at the 19th Session of the All India Educational Conference held in Jaipur   | 250  |
| 35                       | 15 April 1944   | Inaugural address at the 6th All India Library Conference held in Jaipur  | 256  |
| 36                       | 2nd Sept 1944   | Inaugural speech at the 1st Jaipur State Teachers Conference  | 259  |
| 37                       | 4th Sept. 1944  | Inaugural speech at the All India Hindi Sahitya Sammelan Jaipur   | 261  |
| 39                       | 2nd Jan. 1947   | Inaugural address at the 7th Session of the Indian Political Science Conference held in Jaipur  | 263  |
| 39                       | 20th Oct. 1945  | Inaugural address at the 1st All India Writers Conference held in Jaipur  | 263  |
| 40                       | 8th Dec. 1947   | Inaugural speech at the 19th Session of the All India Sanskrit Sahitya Sammelan held in Jaipur  | 270  |
| 41                       | 6th Feb 1948    | Address delivered at the Tenth Session of the Indian Roads Congress held in Jaipur  | 283  |
| Part VII—POLITICAL       |                 |   |      |
| 42                       | 7th Nov 1944    | Interview to the Special Correspondent of the <i>Hindustan Times</i>  | 283  |
| 43                       | 2nd Jan 1945    | Address at the 7th Session of the Indian Political Science Conference Jaipur  | 294  |
| 44                       | 1-1-1945        | The Communal Problem in India—An article written for the <i>Indian Review Madras</i>  | 297  |
| 45                       | 16th Mar 1946   | A New Chapter in History—A Statement on Cabinet Mission.  | 300  |
| Part VIII—ALF DICTIONARY |                 |   |      |
| 46                       | 29th July 1946  | Address of welcome to Amrit Lal Mulk Sir Mirza M. Ismail K.C.I.E. Prime Minister Jaipur on the occasion of the laying of the foundation stone of the Building of the Bank of Jaipur | 303  |
| 47                       |                 | Reply to the Welcome Address by the Bank of Jaipur  | 307  |
| 48                       |                 | Welcome Address on the occasion of the laying of foundation stone of the New Club of Jaipur   | 311  |
| 49                       |                 | Reply to the Address presented by the New Club Jaipur   | 316  |

# SPEECHES

BY

AMIN-UL-MULK

SIR MIRZA M. ISMAIL,

K.C.I.E., O.B.E.,

*Prime Minister of Jaipur*

## VOLUME V

(June, 1942—July, 1946)



JAIPUR

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I feel that Destiny has used me well in bringing me here at this time of golden promise and opportunity and I hope that, when the time comes for us to part company, we may bless the day when we began to work together

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ADDRESS DELIVERED TO STUDENTS OF THE  
MAHARAJA'S COLLEGE, JAIPUR

*Mr. Varma, Students, Ladies and Gentlemen,—*  
It is a very great pleasure to me, at this critical time in the history of our State, to meet you, who, in a few years' time, will be sharing the State's responsibilities. I want you to realise this. Perhaps only a few of you will hold Government appointments. One or two of you may rise to the highest positions. We cannot tell. I am sure you have such ambitions, that great thoughts and great hopes are in your minds. How deeply I sympathise with such dreams, which may come true. How much I hope that they will fire you to make great efforts, to work hard and conscientiously, trying to make yourselves worthy of a noble future. Of course, you must not let ambition make you proud, as if you were already the head of a Government department, laying down the law to hundreds of people. Really good heads of departments do not lay down the law, they think as highly of their subordinates as of themselves, they thank heaven for their opportunities of doing good. Conceit is to be found rather among second-rate people who will never get to the top of the tree.

19th Aug.,  
1942





educational institutions and all teachers and students do not hold the same political views. If active politics are allowed to intrude, the resulting political differences will make a harmonious and academic atmosphere impossible.

Finally, all will agree that there ought to be a time for everything. Educational institutions should, undoubtedly, be nurseries of patriotism and their aim should be to train young men to be of real service to their country. One of the highest aims of education should be preparation of young men for citizenship. On the other hand, if students make the mistake of engaging prematurely in political activities, they throw away one of their undoubted resources of future strength. They will do so at the expense of their own future vitality and will do irreparable harm to their country, because student life should be a preparation for the future.

Students, therefore, should acquire a sense of proportion which will remind them that so long as they are students, they will promote the interests of their country more effectively by eschewing active politics and by equipping themselves intellectually, morally and physically for public life later on.

In a word, my advice to you is that so long as you are students, you should study politics, not practise them, if I may put it that way, just like a student of law, who studies law but does not practise it.

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## PUBLISHER'S NOTE

SPEECHES by Amin-ul-Mulk Sir Mirza M Ismail are already issued in four volumes. They cover the period from 1926 to 1941. Those were fruitful years in Mysore's history when, as the Dewan, he made Mysore a model State, winning laurels at home and distinction abroad.

To those four volumes is now added a fifth, containing his speeches from 1942 to 1946 as the Prime Minister of Jaipur. The speeches are classified under various heads and are in each section published in chronological order.

Many of the speeches in this volume have naturally a direct bearing on the progress of the Jaipur State under his stewardship while the rest have a wider appeal and are of more abiding value. In all of them the reader sees the vision of a statesman, hears the voice of a man of rare cultivation, and feels the heart-beats of a patriot. Never has Sir Mirza Ismail touched politics and the larger issues of the day without making a fervent appeal for the twin causes of One India and India as a free partner of the British Commonwealth of Nations.

The reading public of India who have learnt to associate with Sir Mirza Ismail's name the qualities of practical idealism and ripe wisdom will, it is hoped, extend a very hearty welcome to this, the latest but not the last, volume of his speeches.

K ISWARA DUTT.

I shall endeavour to put briefly before you what I consider to be the foundation on which a structure of true education may be raised

I say *true* education, for there is no denying the fact that the education of Indian youth, as it is, and as it has been for generations, has not been, and is not, fully true to the environment of Indian life. For a good many years I have been concerned in the administration of affairs, including education, and if there is one thing that is clearer to me than any other in the technique of public life, it is that the speed of human progress increases according to the ratio in which positive creative thought and action exceed negative destructive criticism

True  
education

I do not propose, therefore, to take up your time with a list of things that education in India is *not*. Those of you who have been in touch with the educational necessities that brought the Vidya Bhawan into existence, are as fully aware of the defects of education in India as I am. I cordially appreciate the efforts that have been made here to improve education in the State, and I am exceedingly happy to be with you on the very important occasion of the opening of a Teachers Training College, and the laying of the foundation stone of its future building.

One preliminary hope in regard to the latter I would earnestly express, that is, that the building will follow as closely as possible the architectural features that have developed in this part of India and will



EXTRACTS FROM THE SPEECHES MADE BY  
THE VICE-CHANCELLOR AND THE  
CHANCELLOR, AT THE ANNUAL  
CONVOCAION OF THE UNIVERSITY  
OF DACCA, 1942

In the course of his welcome speech, Dr. M. Hasan, <sup>2nd</sup>  
Vice-Chancellor, said : ber,

" We are all very happy to find Sir Mirza Ismail among us to-day. It is not necessary to introduce Sir Mirza to this gathering, or any gathering in India. He is a distinguished statesman, a great administrator, and a keen, practical educationist. He is, indeed, one of the builders of modern India, and his great work in Mysore will be remembered with respect and gratitude for many generations.

We are very grateful to him that, in spite of his preoccupations with affairs of State at Jaipur, he has kindly accepted our invitation and undertaken the long and inconvenient journey to Dacca. On behalf of the University of Dacca I offer him very hearty welcome. "

Speaking next His Excellency the Chancellor said

" You are all anxious to hear Sir Mirza Ismail and I shall not, therefore, stand between you and him any longer. He has a fine record of eminent public service, and he is a prototype of those who have devoted their lives to the welfare of India. His extensive experience has most admirably fitted him to advise you, and I am certain that you will draw inspiration from what he has to say. "

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# CONTENTS

| SL. No                                | DATE OF SPEECH  | SUBJECT   | PAGE |
|---------------------------------------|-----------------|---|------|
| <b>Part I —EDUCATIONAL</b>            |                 |   |      |
| 1                                     | 9th Aug 1942    | Inaugural Address at the Seth G B Poddar Intermediate College, Nawalgarh  | 1    |
| 2                                     | 19th Aug 1942   | Address delivered to students of the Maharaja's College, Jaipur   | 9    |
| 3                                     | 3rd Oct 1942    | Address delivered on the occasion of the laying of the foundation stone of the Vidya Bhavan Govind Ram Seksaria Teachers' Training College, Udaipur | 16   |
| 4                                     | 12th March 1943 | Speech at the annual day of the Maharaja's College, Jaipur  | 25   |
| 5-a                                   | 25th Nov 1943   | Birla Education Trust's welcome   | 32   |
| 5-b                                   | Do              | Reply to the welcome address presented by the Birla Education Trust, Pilani   | 39   |
| 6                                     | Do              | Speech at the Birla Balika Vidyapeeth, Pilani, at its Opening Ceremony  | 42   |
| 7                                     | 18th Nov 1944   | Address to the Agra College Union, Agra   | 45   |
| 8                                     | 6th Oct 1945    | Speech declaring open a new building for the Scottish Mission Girls' School in Jaipur   | 48   |
| 9                                     | 12th April 1946 | Address at the Convocation of the Tata Institute of Social Science, Bombay  | 51   |
| <b>Part II —CONVOCATION ADDRESSES</b> |                 |   |      |
| 10                                    | 27th Nov 1942   | Address at the Convocation of the University of Patna   | 57   |
| 11-a                                  | 2nd Dec 1942    | Address delivered at the Convocation of the University of Dacca   | 75   |
| 11-b                                  | Do              | Extracts from the speeches made by the Vice-Chancellor and the Chancellor, at the Annual Convocation of the University of Dacca                     | 90   |

It may be profitable for us to dwell for a little on the various implications of these words, written twelve years ago by an Englishman, who used them as a basis of criticism even of British universities. How comprehensive is the function of a university as thus defined! Its scholars, its staff, have three kinds of duty to perform. First, they are to continue to acquire knowledge. As in all other things so also in sheer studentship they should set an example to their students. One could dwell on this matter for a long time, for this in itself has many sides. The university teacher has to keep his knowledge up-to-date that is the first, most obvious obligation. He must be conversant with the current literature and experiment in his subject. Further, I do not think that, however great a specialist he may be, he should be too much of a specialist. You cannot fully understand a subject in itself unless you realise its innumerable relationships.

Compre-  
hensive  
function

But the man must also provide something for other scholars to acquire that is, he must—if he is not a university teacher under false pretences—contribute to the advancement and interpretation of knowledge. If he has not in his soul a certain urge for personal exploration, his teaching must become jejune, it will lack both freshness and inspiration. And apart from the effect of original work upon teaching, that work is itself a debt which the country, and especially India of to-day and to-morrow, requires of her universities and their members,



| PL. No. | DATE OF SPEECH. | SUBJECT   | PAGE |
|---------|-----------------|---|------|
| 1 a     | 14th Aug 1943   | Welcome Speech by his Excellency Sir Henry Twynam, Chancellor of the University of Nagpur at the Annual Convocation, 1943 | 96   |
| 1 b     | Do              | Address at the Convocation of the University of Nagpur  | 99   |
| 13 a    | 18th Nov 1944   | Welcome Speech by Dr J. C. Chatterjee Vice-Chancellor of the Agra University at the Annual Convocation, 1944              | 116  |
| 13 b    | Do              | Address at the Convocation of the Agra University   | 120  |
| 14      | 2nd Dec 1945    | Address at the Convocation of the University of Benares 1945.   | 131  |
|         |                 | Part III.—MISCELLANEOUS   |      |
| 15      | 10th Aug 1943   | Speech delivered on the occasion of laying the foundation stone of the Seth Anandram Jaipuria Eya Hospital Nawalgarh.     | 151  |
| 16      | 3rd Jan. 1943   | Speech delivered at the annual meeting of the Boy Scouts Association, Jaipur  | 153  |
| 1       | 1st May 1943    | Speech at a public meeting held in Jaipur in connection with the celebration of the Victory of the Allies in Tunisia.     | 156  |
| 18      | 10th May 1943   | Speech at the opening of the Bank of Jaipur   | 159  |
| 10      | Aug 1943        | Appeal for Flood Relief in Jaipur   | 165  |
| 0       | 15th Aug 1943   | Address to the I.C.S. Probationers at Dehradun.   | 167  |
| 1       | 20th Nov 1943   | Speech on the occasion of the opening of a Scout Woodland at Durgapura, Jaipur State                                      | 172  |
| 2       | 7th Dec 1943    | Speech at the Annual Prize Distribution at I.M.I.T.S. Dufferin Bombay   | 175  |
| 3       | 11.11.1944      | Speech at the Prize Distribution Ceremony of the Industrial and Agricultural Exhibition, Jaipur                           | 189  |

with no slackening either of scholarship or of interest and at the same time to keep touch with his students, personally guiding them with sympathy and knowledge, he will be a worn-out man ere long, and anything in the way of original work will be to him a gradually disappearing dream. The curious thing is that universities themselves openly tolerate the treatment of college staffs as mere day-labourers. Many of them even, incredible as it may seem, make mathematical calculations as to the comparative labour-values of taking intermediate, pass degree, honours, and post-graduate classes. This is an interesting topic, demanding revolution.

Certain South Indian universities have realised that the work of a university teacher is impossible if he is over-burdened, and the chief of them is not inclined to recognise a college where more than fourteen hours' lecturing a week is demanded of a man. But the great majority of universities, in this regard, confuse the college with the elementary school, and are quite content to permit college managements to make scholarship and scholarly work impossible for their staff. They do this, no doubt, to enable small private managements to make ends meet, and the result is that large public managements rejoicingly adopt as their norm the maximum amount of lecturing permitted by the university. I wish the consciences of universities might be awakened in this matter. If they do not realise the difference between university and school scholarship, who can realise it, and what hope is there of truly professorial work?

# CONTENTS

iii

| SL No                                       | DATE OF SPEECH | SUBJECT  | PAGE |
|---|----------------|--|------|
| 24  | 10th May 1945  | Address at the Annual Prize-Distribution of the King George's Royal Indian Military College, Ajmer   | 183  |
| 25  | 12th Oct 1945  | Speech at the Maharaja's College, on the occasion of the Prize-Giving of the Jaipur Students' Badminton Championship Tournament  | 187  |
| 26 a  | 2nd March 1945 | Address delivered by Dr R E Heilig, President of the Jaipur Medical Association, welcoming Amin-ul-Mulk Sir Mirza M Ismail, Prime Minister, Jaipur, to open its Second Annual Function | 189  |
| 26-b  | Do             | Address at the Second Annual Session of the Jaipur Medical Association, Jaipur   | 192  |
| <b>Part IV —ADMINISTRATIVE</b>              |                |  |      |
| 27  | 21st Nov 1942  | Address to Nazims and Tehsildars of Jaipur State   | 199  |
| ✓28   | 17th Sept 1945 | Address at the Joint Session of the Representative Assembly and the Legislative Council  | 202  |
| ✓29   | 21st Sept 1945 | Address at the closing of the First Session of the Representative Assembly   | 222  |
| <b>Part V —ADDRESSES ON ART AND CULTURE</b> |                |  |      |
| 30  | 7th Feb 1945   | Speech, opening the Maharaja's College Fine Arts Exhibition  | 231  |
| 31  | 23rd Oct 1945  | Inaugural address at a meeting held at Jaipur to discuss a Scheme for the Promotion of Indian Culture and Art  | 236  |
| 32  | 3rd Dec 1945   | Speech, unveiling the portrait of Dr Rabindranath Tagore at the Benares Hindu University   | 242  |
| <b>Part VI —ADDRESSES AT CONFERENCES</b>    |                |  |      |
| 33  | 20th Feb 1943  | Speech at the Inaugural Session of the Annual Meeting of the Numismatic Society of India held in Jaipur  | 249  |

the post-graduate classes that a man really becomes a university student.

Is this really true ? If it is true, are we to accept it and be quite comfortable about it ? Surely we must challenge and change such an idea. If degrees are not degrees, they should not be called so. But I believe there is a general movement among the universities to see that their pass, as well as their honours, degrees are a genuine *university* qualification. Now this is most obviously the intention in Delhi. In the three years' course there is such continuity of study, such opportunity for gradual understanding by the maturing mind, such leisure as it were to think and grow, that one feels we really have reached here something more truly academic than the normal two years' degree. I think that this change should be very seriously considered by all universities.

And now that this principle of continuity is approved, even at the pass degree stage, what are we to think of our present broken post-graduate courses, where two years is considered too long to trust a student (though in a small class, under the guidance of a professor), so that he must be pulled up after a year by the Previous, and dominated by the thought of it from the first day of term, and consigned to a final year of hopeless effort if he has not found his feet by Previous time, and therefore has lost his "class" already ? The university idea demands that a post-graduate student shall be given freedom to grow into his subject.

eed  
n

other peoples in India and beyond. The ancient sages of India, who meditated on life so deeply and penetrated so far into that truth which remains untouched by change and human adventure, have a message that appeals to every new age as a fresh revelation. The gifts of Hindu thought are shared here with students belonging to other religions, and the staff is by no means confined to Hindus. How admirable and significant it is that from the first this University has been generously supported by Muslims, just as Aligarh is still receiving lavish donations from Hindus! The more deeply one understands and feels the vital truth of one's own religion, the more responsive one is to the religion of others. The closer we are to the great heart of our country, the closer is our allegiance to each other.

Yet we know that, having absolutely forgotten religion, and being moved only by narrow and mistaken ideas of communal self-interest, our communities are everywhere engaged in hostilities which degrade our religious names. Might not Benares and Aligarh, in concert, exert that uplifting and reconciling power which can most naturally be found in great universities? I am sure that both deeply desire this, and I believe that the closest contact and alliance between them might make an immense difference to our future. The strife that rends our country is far below the level of thought and charity on which universities and their graduates must have their being. It has no root in the common people. There is a certain instinctive unity. You

Benares  
and  
Aligarh.

## VOLUME V

### Part I—Educational

(August, 1942—July, 1946.)

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#### INAUGURAL ADDRESS AT THE SETH G. B PODAR INTERMEDIATE COLLEGE, NAWALGARH.

*Mr. Ramnath Podar, Ladies and Gentlemen and Students of the Podar Intermediate College,—*I greatly appreciate the opportunity which the Anandilal Education Society has afforded me of meeting the students of the Seth G B Podar Intermediate College on this happy occasion. I am deeply grateful to Mr Podar for all the kind things he has said about me. I can only assure him that it shall be my earnest endeavour to fulfil some at least of the high expectations which he has formed for me.

9th August,  
1942

I am happy that my first public address as Prime Minister of Jaipur should be to the rising generation of Jaipur—a generation on whom will depend, in a large measure the happiness and prosperity of the State. I have been for many years in close contact

privilege of an emissary of reconciliation among *all* the peoples of India.

Here I have certainly touched the fringe of politics, and perhaps have even stretched an unwary foot across the border. But now, more daring still, I am going to cross right over the border for a moment, praying Heaven for a safe return! I will make a declaration of faith to you. We all look forward to a very early day when the political will of India shall be free. When that has been accomplished, I think we shall all realise better than we do now how natural and profitable for us will be a voluntary association with the English people. If, by courtesy of the atomic bomb, I may look right forward, I see a united India, with close Asiatic friends indeed but with England, at long last, as her best-trusted friend. It seems to me that in such free association we shall best reach our own fulfilment,—because there is so much both to receive and to give. And I wish that we could now refrain from a quite exaggerated bitterness against those who will be our comrades in the great days to come.

A declaration of faith.

In the year 1866, Thomas Carlyle delivered an address to the students of Edinburgh. What he said, in the following passage, is curiously applicable to-day —

What Carlyle said.

“I need not hide from you, young gentlemen, that you have got into a very troublous epoch of the world. I don't think you will find your path in it smoother than ours has been, though you have

with the student world I may say that I have always taken a deep interest in all that concerns students. Their welfare both present and future is a matter of profound interest to me as a private individual and as an official occupying a position of responsibility

It has not been given to the generation to which I belong to see the fulfilment of the high hopes which we as young men entertained. Those high hopes are now yours and if I may speak for my generation I would say that we have no more fervent wish than that you should succeed where we have failed. Let me give you one striking instance of our failure. We have failed to achieve unity in India. It is a sad reflection that we the educated classes are so largely responsible for the present tragic state of affairs in the country.

I imagine you will expect me to say something of the immediate future so far as our State is concerned. I may tell you that the principal aim and desire of His Highness the Maharaja is to improve the economic condition of his people. He realises that there is great poverty in the land. The lot of the peasant has to be improved by all the means in the power of the administration. His standard of living has to be raised and life has to be made less miserable to him. In speaking of the masses I cannot omit to make a reference however brief it may be to a down-trodden section of our people—a section which cries to us for help. I mean the Harijans. You young men must make it a point to do all that lies



for propaganda, largely untruthful, in the service of conflicting national policies." And so on.

Now all this is strictly relevant to university policy. Almost every one who speaks on education in India to-day is preoccupied with the necessity for expanding scientific, industrial and commercial training. This is generally regarded as the first and most essential element in any plan for advanced education. Even before the war there was this tendency, but it is many times stronger now, because of our economic need. Here is indeed a most urgent demand. I think I am one of the most vigorous supporters of the practice of sending as many men as possible abroad for technical and other professional training, and of the development of such training in India. All this is partly to meet the country's needs, and partly because there will be so many excellent careers for our brightest young men in industry and technology. But we must not let this pendulum swing too far, and in this university at least it should be easy to remember that the life is even more than the meat, and that all these studies are directed towards the means and not the ends of living—the persons' living and the country's living. In your First Prospectus of 1904 it was remarked, "Mere industrial advancement cannot restore India to the position which she once occupied among the civilized countries of the world."

A most  
urgent  
demand.

In our industrial and economic planning, by the way, there must be one single aim, and that

One single  
aim.

in your power to lift them up socially, educationally and economically. I regard it as a sacred duty entrusted to us all—whatever may be our station in life and whatever our creed. It is an opportunity that Providence has afforded to us of rendering service to a section of our brethren who are in such dire need of our help.

At all times there are difficulties, arising from great poverty, from profound ignorance, and from widespread ill-health, which stand like stone walls across every forward step. I cannot pretend to have any magic formula, political or other, by which we can transmute the sands of the desert into gold, or by which we can banish ignorance and disease from the face of the earth. But I do believe there is much, within easy reach of us all and well within our resources, that can be done to build the health and happiness of our people on solid and enduring foundations. The improvement of our villages should occupy the foremost place in any scheme of economic betterment. The wants of our villages are few—an adequate supply of pure drinking water, a good school or two, a well-equipped dispensary, a co-operative society. It is mainly on the basis of the satisfaction of these wants that we can make rural reconstruction an abiding reality. I am not forgetting that the proper study of the agriculturist is agriculture, and that if any improvement in the standard of living of our rural population is to be attained, agriculture must be made both more paying and more secure. You are blessed in Jaipur with a soil which in fertility ranks

my examination " An extreme case, no doubt, but *typical* of thousands We should leave our university with an irresistible and lasting desire to pursue further and further the path of knowledge we have begun to tread I am afraid that, instead, some of us proceed to "burn our books" with a haste reminiscent of desperate Faustus That means either that our teachers have sadly failed us or that we have thrown away our youthful opportunities.

Next, we should, by means both of our study and of our life at college, have learnt a certain degree of *efficiency* I mean a great deal by this I mean for one thing, a certain crispness and precision of mind. I mean the ability to *produce*—not just to feel, to revel in unproductive feeling, to dream without effort or resolution We must be able in doubt to reach decisions. We must have learnt firmness and consistency in action How can it be otherwise if, in a small sphere or in a great one, we are to be leaders of men? And it is almost equally important that in mere speech and writing we should have learnt to practise conscientious accuracy and precision, and should have attained that power of logical, expressive and convincing utterance that is really the fine flower of a fine education. It would be shameful if you were not able to use to such purpose your own mother-tongue And as for English, it is of immense practical importance to you—and to the country also—that you should master English in the greatest possible degree, and thus you will prove throughout your lives. Of

Precision  
of mind.

perhaps among the best in India. But there are still large areas of cultivable land lying fallow although there never was a time perhaps when increased agricultural production was more urgently needed. His Highness the Maharaja has been pleased to announce that land taken up for cultivation will be granted entirely free of assessment for a period of five years. I trust that full advantage will be taken of this concession. Government are prepared to go even further if there is real demand for land. I would appeal in particular to those—and in this State they are many—who are in a position to finance large-scale farming to throw their full energy into this great work of national service. In this time of critical need everything must be done to see that the land which is the centre of the people's life obtains its full share of the country's capital.

Apart from the extension of new cultivation it is necessary particularly in an area where rainfall is scanty and uncertain that irrigation facilities both actual and potential should be exploited to the full. A special study is being made of the whole field of irrigation in Jaipur and it is hoped that the repair of old tanks and the construction of new tanks and reservoirs will assist in bringing a sense of security into areas of uncertain rainfall. I have always attached to irrigation work the greatest importance for I know from my experience in Mysore what miracles the flow of water can work on bare and barren land and how much prosperity it can bring in its train.

- 3 The tendency to worry about things that cannot be altered
- 4 Imagining that a thing is impossible because it is beyond our own accomplishment
- 5 The attempt to constrain the thought or action of others
- 6 The refusal to set aside trivial preference when a great end is in view
- 7 The acceptance of one's own narrowness and ignorance, and in particular the science man's ignoring of fine literature and the arts man's fatal ignorance of science

The world is calling you now, and I must not detain you much longer with these last words of counsel that, I feel, your beloved University is giving you through the voice of a stranger. I rather think the world will receive you more hospitably than has been its custom, such is its need of good men nowadays, for all the vast purposes of development, that certainly no-one among you who can honestly be called "good" will be out of satisfactory employment, or poor employment, is to try to become a little "special" in some way, to cultivate a genuine interest which will lead naturally to a special qualification. You are lucky to be entering life at a time of such activity and enterprise.

Become a  
little  
special

I should like the last words of my message to you to come not from me but from him to whom I referred at the beginning, your first Chancellor, the late Maharaja of Mysore,—the finest spirit I have known in this world, a Hindu of Hindus in the

Last w

You will naturally expect me to say a word on the possibilities of industrial progress, and I can assure you that no theme holds a greater fascination for me. I regard the thesis that India will, in course of time, be capable of manufacturing every article that she now imports as a platitude, but a platitude with a qualification. We cannot make bricks without straw, and we cannot build large new industries without the heavy machinery which is now not manufactured in the country. It is probable that during the war this limitation will so far as big industries are concerned, seriously hamper industrial progress. But I am confident that there are still vast industrial resources lying unused which require only organisation and enterprise to bring new industries into being. We must address ourselves to that task with all the energy that we can command. In this work we shall have in full measure, I trust, the assistance and co-operation of all those businessmen and industrialists of Jaipur State, many of whom are renowned throughout India. Jaipur is indeed proud of them. We must build up large new industries wherever possible, but it is no less important that we should extend the field of subsidiary occupations and cottage industries. This is a task in which, given your full co-operation, I believe we can achieve great success. Without industrial and agricultural development there is no hope for the country and you young men will have to face a blank future. New industries will mean more employment to you all and you may rely upon me to do all I can to fill you with hope for your future.

## Part III—Miscellaneous

( August, 1942—March, 1946. )

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### SPEECH DELIVERED ON THE OCCASION OF THE LAYING OF THE FOUNDATION STONE OF THE SETH ANANDRAM JAIPURIA EYE HOSPITAL, NAWALGARH.

*Seth Mungturam Jaipuria, Ladies and Gentle-* 10th Aug.,  
*men,—*It is a very real pleasure to me to be able to 1942,  
participate in this function and to lay, at the kind  
invitation of the donor, the foundation stone of the  
Seth Anandram Jaipuria Eye Hospital. During  
a long public life it has been my privilege to lay the  
foundation stones of many a public institution. I  
might, however, say that I have derived special  
satisfaction from my association in this manner with  
institutions providing medical relief. I know well  
how great a service they can render to suffering  
humanity, and how dire is the need for more and  
more of these institutions if we are to provide ade-  
quately for medical relief in our country.

No one has attempted to estimate accurately  
the terrible toll which is taken in India by diseases  
which are preventable or curable. Most eye diseases  
which most often end in blindness, may be said  
to come in this category. It has been estimated  
that there are over two million blind persons in  
India although the census tables of 1931 record  
only 6,01,000.

More attention to hygiene would have greatly re-  
duced blindness arising from infection due to microbes  
carried into the eyes by flies, dust or by pigments

I think it is my duty on an occasion like this to address myself specially to you students. I shall not however torment you with a long sermon. I shall be very brief. There is one thing which I want to tell you and it is this. Be attached to your religion follow it with all fervour but do not allow it to become a barrier between you and your fellow students who profess other faiths. You may be interested to know what has happened in Turkey so far as religion is concerned. Perhaps the most interesting change which the new nationalism has brought to the Near East is reflected in the lesser emphasis put upon religion. Until relatively recent years the emotional and social life of the Near Eastern peoples was entirely dominated by religion. Although among the older generation the sentiments of hostility towards persons of different beliefs are still alive if slumbering in the younger generation there has been a far reaching transformation. Common schools common political ideals common economic enterprises bring the various groups of youth together. Religion as it was known before is not dead, but it no longer dominates political and social life. Nationalism does that. In Turkey Islam is no longer the religion of State. Muslims and Christians co-operate as closely in Egypt as in Damascus. Frequently leaders in the nationalist movements are native Christians. In nationalist processions the Cross mingles with the Crescent. Let us hope and pray that we may live to witness a similar sight in India—the mingling in national processions of the various flags in India—the Union Jack and those of the



## SPEECH DELIVERED AT THE ANNUAL MEETING OF THE BOY SCOUTS ASSOCIATION, JAIPUR.

*Maharaj Kumars, Mr Atal, Scouts, Ladies and Gentlemen*—There is no more exhilarating occasion than a meeting of scouts and their leaders. For here there is the sort of atmosphere that one would like to have everywhere, a spirit of youthful enthusiasm and confidence, of delight in doing well things that are well worth doing, and an absolute determination to help other people in all possible ways. In such an atmosphere, I feel inspired by confidence in the future of this movement in the State and that confidence is confirmed by what my friend Mr Atal has just said in his very interesting speech. The early and increasing and very widespread response both from boys and from those who can lead them has shown that this is a natural home of scouting, and that with proper opportunity and encouragement there is no limit to what it can do for the scouts themselves and through them. And when I say encouragement, I do not mean only encouragement by Government, though that is important, but also by the public. Nor do I mean only public interest and appreciation but something much more solid. If we can only show to all the citizens the supreme value of scouting, we ought to be able to depend on them for practically all the financial support it needs.

3rd Jan.,  
1943.

Now it seems to me that if we want to spread among boys and students the zeal for scouting

## Congress, the Muslim League and the Hindu Mahasabha

Young men, be courteous to one and all and respect others' rights. Let sweet reasonableness be a guiding principle in your life. It implies an attitude towards circumstances and it tries to understand ideas and events, and especially persons, in order that thought may lead to wise and appropriate action. This necessitates breadth of mind—a virtue much and rightly appreciated in our day.

Envy and jealousy are very common failings in man, a habit of appreciating the good in others, if only in thought, brings a happy poise of spirit and inward joy.

Cultivate the habit of thinking. It is remarkable how few people think. The more you use your brain the more brain you will have to use.

In conclusion, ladies and gentlemen, may I say a word or two of a more personal nature, as this happens to be my first public utterance after assuming charge of the office of Prime Minister.

I am deeply appreciative of the invitation extended to me by His Highness and of the warmth of the welcome which I have received in Jaipur from all classes of His Highness' subjects. A new adventure has begun, both for the State and for me. It is an exciting and also a rather solemn moment for we have met at a time, perhaps, the most critical in history, and that means a time of the most

public It is a great pity that this movement which is of tremendous importance to the citizens, both in the training of their boys and in the service they render, should in this country be supported almost entirely by Government This gives it a sort of official colour, which is not an advantage to it If the scouting work can be made to strike the eyes and imagination of the public, they will surely be willing and glad to take it into their charge Similarly it is absurd that scouting should be confined, or nearly so, to educational institutions. We should have a consistent policy of developing open troops Those who have left or, perhaps, have never been much to school, need this enjoyment and training just as it is needed by others, and can be of immense public usefulness

May I express the keenest appreciation of the work both of the scouts themselves, in all their grades, and of all those who have given so generously of time and care, to guide and lead and help in their work? They certainly have their reward there are few fields which respond so nicely and quickly to the cultivator's care I join Mr. Atal in his tribute to Mr. Owens, who has done so much for this movement in the State The Organising Secretary, Mr. Ram Swaroop Dhimman, too, deserves a special word of congratulation and thanks. But certainly the past is nothing to the future, and this scouting future must be the concern of every person of good will in the State

tremendous opportunity and responsibility. May we all be granted the wisdom and the strength we need !.

He who comes to render service must seek to adapt his own experience not only to the needs but to the traditions of those whom he must serve. There is a wonderful future now to be planned and striven for. We must finish victoriously that greater world fight for freedom, honour and truth in which Jaipur is playing so valiant a part. But even in the heat of this conflict we must be thinking and planning as clearly and definitely as possible for the future that our arms shall have won. And even now in all our thought and work in all the administration of the State we shall have to keep in mind the ideals to which the United Nations are pledged.

I have come to you with a certain experience in the directing of affairs of State, experience gained under one of the noblest spirits of our time, the late Maharaja of Mysore, Sri Krishnaraja Wodeyar, and with some experience too of the wider affairs of India as a member of this Commonwealth. Thus I would fain use to the limit of my powers in the service of your Maharaja and your State. I know that a condition of any such usefulness is the understanding of the history and tradition of this place, and it shall be my endeavour to help towards a future that is rooted in this past, so that the progress of the State may not only be in conformity with world progress but also characteristic of itself in both a material and a spiritual sense.

our rejoicings a spurious confidence that the war is won but fresh strength to go forward and win it. We must be fully prepared to meet this danger from the East and to face the many perils, perplexities and complications

Situated as India is to-day, with the threat of imminent aggression from outside and with increasing internal difficulties, due to a serious shortage of the necessaries of life, we should, more than ever, exercise patience and forbearance in our relations with one another and not let politics occupy all our attention to the exclusion of things of more immediate importance to the country. For what with the war and all, nerves are having a hard time these days, and tempers are easily ruffled, and judgement and sense of proportion are apt to be seriously affected

I am sure I am voicing the feelings of all present here in offering our congratulations and thanks to the gallant soldiers of all the United Nations, who have borne their part in this great campaign and in wishing them continuance of success until final victory is achieved

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#### SPEECH AT THE OPENING OF THE BANK OF JAIPUR, JAIPUR.

*Sri Padampat Singhania, Directors of the Bank of Jaipur, Ladies and Gentlemen,—*It is with no small pleasure that I have come here to take part in this

10th  
1943

Upon character I need not dwell, beyond remarking on the enormous heightening of power and influence that is brought about by high character, and in particular by known and tried integrity.

This devastating war has taught us many things. The one thing that it has taught us above everything else is that the true life is the life of modern democracy and simplicity, that is not one of show and extravagance, that we are men because we are men, and because we have the true instinct of man, and we are not men because we are rich or because we occupy a high social or official position or because we have influence.

It is necessary, therefore, that in order to command the moral respect of your fellowmen—it is that that you should aim at—you should look to yourselves, to your own personal qualities, not depend upon your official position to gain it for you.

The confidence placed by the people of India in your service is based on knowledge that its tradition is governed by justice, by righteousness of judgment and act. Sympathy is a great quality, and commends one to the hearts of men, but justice is paramount and proceeds from inward rectitude.

A very large part of an administrator's life consists in personal relationship with other official people, an increasingly large number as one's responsibilities extend, and here the controlling virtue, I think is loyalty—loyalty to one's superiors, to one's

So I advise you now even if you are a very clever fellow and even if you are of very good social standing to be modest and unassuming—not only to behave modestly but to feel modestly knowing that you are only a little unit in society after all

However what I was getting at was this A few of you may have very great opportunities because you will attain eminent positions But only a very few I don't even care about them so much I care about all of you the ordinary ones the rank and file I have a special message for you Are you ready to hear it?

When you grow up and enter upon the life of a bread winner and the father no doubt of a family are you going to care only about your own concerns? Will you care only about the comforts in your own home and the needs of your own family? Or will you care about Jaipur also? Before I came to Jaipur I was told that there was but little public opinion in these parts That is that the people in general cared very little about what the Government did and all the innumerable problems of policy and administration If that is so I want you very soon to change it Your Maharaja is inspired by a keen desire to do every thing to the advantage of his people to promote knowledge and prosperity to destroy ignorance poverty and suffering wherever they are to be found Your Government following the lead of His Highness has precisely these objects

or as political officers attained great eminence in state and law. Political changes do not deprive the I.C.S. of its wonderful opportunities both for beneficent service and for distinction. Until quite recently the administration of India was entirely in the hands of trained and experienced officials. In the future, under a more democratic constitution the task will devolve largely upon non-official Indians, who will not only lay down policies but also will direct the manner in which they are to be carried out. It is probably true to say that you will not play such a decisive part in the administration as your predecessors did, but your responsibilities will nevertheless be very great, and you will need the greatest tact and patience in the discharge of your duties. As much as at any time in the past, your ability and devotion will be needed by the country, and whatever the shape of government, the I.C.S. will still be the steel frame on which it is built.

As I look round on you now, full of zeal and hope and ambition, and inspired by the consciousness of your own powers, which already have been recognized by your selection for this service, I do rejoice with you in the future. But there will be disappointments. These are certain, and may be many. And the keenest disappointments are not personal, they come of frustration in one's efforts to do good.

You are almost sure to have days—even years you may have—when the good you have dreamed



in view This is quite a pleasant task, yet it is a difficult one There are plenty of obstructions The greatest of these is popular ignorance. This is where Government need the help of really educated men, such as you are becoming, men who have knowledge of these problems, who can understand the good they are trying to do Such men, of course, will sometimes criticise Government Criticism is good. But sometimes it is too easy It is nearly always easier to criticise than to understand and help. I wish you now, even at this early stage, to think of yourselves as persons who some day will be able to give real help in the fight for progress You must become men who have a right to hold opinions because you have real knowledge, and because you really think about things, instead of swallowing opinions you find in newspapers, and talking catch-words that have little real meaning.

A body of such men forms a vigorous, healthy public opinion, makes an atmosphere in which class interests, or crookedness, cannot flourish By the life and energy that is in them they help to wake the uneducated people from the dull inertia of ages If you are to become such men, your first duty is to study now as hard as you possibly can For your minds are being trained, and every bit of knowledge that is given you, even when it seems most useless, has a usefulness of its own in making a citizen But also, even now, you should take a good deal of interest in public affairs Do you ever think (no doubt many of you know all about it from

... will be taken to import chemical fertilizers and to introduce composting in municipal towns and to release much of the cowdung which is at present burnt as fuel by the creation of communal forests.

We started with two veterinary hospitals in the State. Three were sanctioned last year. Six more will be started in the next three years. Nineteen veterinary stockmen, who are being trained locally, are to be appointed within a few months.

A cattle breeding farm will be started at once, so that a sufficient number of good bulls may be available for distribution. Three private dairy farms are springing up near Jaipur City, and Government has given them very liberal concessions. A Government poultry farm has been started, and private poultry farms too have been established. Fodder reserves will be built up in each tehsil within the next few years. Attempts will be made through panchayats to control grazing. But beyond everything else, the State must grant the cultivator an increased security of tenure and fuller rights, so that he may have the incentive to effect all round improvements in his land. The foundation for a new tenancy legislation has already been well and truly laid. The entire khalsa area and 7,307 square miles out of 10,700 square miles of non-khalsa areas have been surveyed. Settlement has been carried out in 27 out of 29 khalsa tehsils and in nearly one-third of the non-khalsa areas. During the next thr

Cattle  
breeding

experience) of the poverty in the villages! If so do you know what Government is trying to do to improve the villagers lot! Do you know anything about the industries of this State and about the mineral and other resources that promise it so great a future! Do you know that Jaipur merchants are famous everywhere and if so do you know what they trade in and how their business is done! You should in fact if you are really a proud Jaipurian as you ought to be know something about the whole life of your State and feel that it is all in a way your business

I hope that when you are men many of you will even do much more than help public opinion. There is such a lot of civic work and social work to be done. For instance literacy work educating the illiterate which even students are doing now all over India. But there are so many kinds of public work to which a good man will resolve to give part of his leisure time. This is very hard work, even when it looks easy. I mean it is easy when one is in a fine generous mood to promise to work in a night school and it is quite easy to do it for a few nights and it gives one the warm glow of self-satisfaction. But when the glow wears away and yet their work goes on and one feels that the tie is turning from silk to iron there is the test of the good and strong man such as you must be. So with all civic duty. How many members of Municipal Councils even are willing to spend time in such service without thought of reward? Here are hundreds of students every

while Government sanction has been accorded to the establishment of another eighty-nine factories. It is expected that a large number of them will be brought into commission within a year or two.

The greatest need of the State, as far as industrialisation is concerned, is power supply. The Jaipur Government propose to associate themselves with the Kotah State in the latter's hydro-electric project, which is under active consideration. If this project materialises, as I have every hope it will, Jaipur can count on getting an adequate supply of power—even up to 30,000 H P, which would meet our needs for the next twenty or thirty years, not only in urban but in almost all rural areas. It would also enable us to sink a large number of tube wells for irrigation purposes in Sheikhawati. Meanwhile in order to meet the immediate demands, an additional generating set has been ordered at a cost of nearly Rs 2 lakhs, and it is expected to come into operation in a year's time. It will add 1,000 K W to the present capacity of the power station.

Among the larger industrial projects in hand are the five crore scheme for the manufacture of heavy chemicals at Sambhar Lake, a large glass and pottery works at Sawai Madhopur and the working of copper mines at Khetri.

We must also help to the utmost those cottage industries which are suitable for extension as subsidiary occupations for the agriculturist. A Cottage

one of them eager and sincere, longing to make his mark, but also honestly longing to be a good man, in a positive energetic sense, a real *worker* for the public good. Beyond a doubt, every one of you will have such opportunities. The question is, have you the strength of character not only to resolve to serve, but to stick to service when it becomes boring and hard?

This is a fine College. The building is one of the finest college buildings I have seen in India. You should be proud of it. Let us try and make it finer still. Indeed, I do not see why in time you should not have a university of your own, a University of Rajputana, with its centre in this city of Jaipur. I hope that this, perhaps, may come in my time, and it would be a supremely interesting, if difficult, task to devise such a university with characteristics suiting the people of this region, material on one side, mercantile on the other, high-hearted and proud in all they do. It is fine to think of it, to keep on pronouncing the name—the University of Rajputana, certainly no other university could *sound* so noble, and I am sure that it would at once prove itself the most spirited and formidable university in the country.

But all dreams, both yours and mine, must depend upon one first thing. First we must win this war. If we lost it, there would be no dream for any of us, no hope, no life worth living.

And now, boys, I have something more to tell you and I hope that you will listen to me patiently.

will be carried out and working plans are being prepared. The present area of forests is only 350 sq. miles. This should be increased to at least 1,000 sq. miles. Villages must have communal forests. Already fifteen such forests have been planted by villagers themselves. Widespread individual and commercial plantation on uncultivable waste land will be encouraged by means of special concessions in the matter of rent.

The Medical and Public Health and Education Departments have developed rapidly in the last two years. Expenditure in these Departments has been more than doubled during the last four years.

Medical  
and Public  
Health  
Depart-  
ments

|               | <i>St 1997</i>     | <i>St 2001</i>     |
|---------------|--------------------|--------------------|
| Medical       | 5,48,800/-         | 10,40,000/-        |
| Public Health | 44,200/-           | 1,17,000/-         |
| Education     | 6,77,000/-         | 15,00,000/-        |
|               | <u>12,70,000/-</u> | <u>26,57,000/-</u> |

We have added ten new dispensaries in rural areas in the last three years and have improved considerably the medical facilities in Jaipur City. But our objective is to build a dispensary within five miles of every village. In the next five years, we propose to convert three of the district headquarters dispensaries into first class district hospitals and to add thirty-five new rural dispensaries. At present not a single woman doctor is working outside Jaipur City. This grievous omission will be remedied by the appointment of twenty-five women

I can assure you that I have a great sympathy for all your legitimate aspirations but for several reasons I feel that participation in political activities is not one of them

One of the main objections to the participation by students in politics is that school and college courses are of necessity so heavy that they should absorb all attention and energy and leave no time for other activities except recreation and a certain amount of useful social life. A student therefore who spends his time on politics does so almost entirely at the expense of his legitimate work. His time and energies are diverted from his studies and from those educational activities which by developing his mind, body and character are intended to prepare him for the future.

Moreover a student ceases to have the intellectual attitude worthy of a student if he takes a partisan view and supports one side against the other. He should be a student of political questions taking an academic interest in politics but not an active partisan. He should hear all parties assimilate the truth of all and reject the balance. He cannot afford to in party politics. Immediately he does so he ceases to be a true student.

Another reason for banishing active politics from schools and colleges is to ensure as common a platform as possible for sympathetic contact between teacher and student and among students themselves. Various castes and creeds are represented in our

dies from the State and the bigger thikanas. Government and the thikanas are considering the question of transferring some of their present sources of income to these municipal bodies. Generous grants for non-recurring expenditure will continue to be given. But no local bodies can live only on doles from Government. They must, therefore, start levying their own taxes. Village panchayats have to be set up in large numbers. These must be the direct agencies for effecting improvements in all spheres and must also provide a local judiciary.

We must thus create in the masses the desire and the ability to make efforts themselves to get rid of poverty and insecurity, dirt and disease, stagnation and inertia. This is perhaps the highest exercise of the creative energy, for though the object of our efforts is materialistic its motive and fulfilment call for the best in the human spirit. The dry bones of any plan can spring to life only if vitalised by the will of the Government and the enthusiasm of the people, fused into a single power for good. I trust that the constitutional development which we are assembled here to-day to signify will foster this unified power in all its fullness and thereby lead to the raising of the standard of life and happiness, not of the few but of the many.

May I now turn to the finances of the State Financ  
during the past few years? The total revenue of the State in St 1998 amounted to Rs 173.76 lakhs. It rose to Rs. 218.81 lakhs in St 1999, and



than the people themselves, are not an isolated phenomenon, but the inevitable result of the reaction of world-events on the economic life of India as a whole. It is an ordeal through which the whole of mankind is passing and through which we, too, must pass while trying to ease the situation as best we can.

It is obvious that the advent of vegetable oil in the markets of the State is far from welcome to this House. Indeed the demand for the prohibition of its import was so insistent and unanimous that one would have thought that the Government was guilty of a grave dereliction of duty in permitting its import. Before, however, Government can take a final decision in the matter it will be necessary to ascertain the views of the Legislative Council which, as you know, is meeting shortly.

I may, meanwhile, be permitted to offer a few remarks on the question. The attitude of the public of Jaipur with respect to vegetable oil is, I confess, not easy to understand. Competent medical opinion considers it as absolutely harmless for human consumption while, in the opinion of this House, it is something which is seriously undermining the health of the people. Who is more likely to be right? Again, are you quite sure that the ghee sold in the bazaar is so pure and unadulterated? Don't you think that vegetable oil being much cheaper than ghee, can be more largely consumed by the poorer classes and that its cheapness will be a great help

ADDRESS DELIVERED ON THE OCCASION  
OF THE LAYING OF THE FOUNDATION  
STONE OF THE VIDYA BHAVAN GOVIND  
RAM SEKSARIA TEACHERS TRAINING  
COLLEGE UDAIPUR

3rd Octo-  
ber 1942

*Sir Vijayaraghavacharya Ladies and Gentlemen —*  
It gives me the keenest pleasure to be with you to day in this Capital City of the State of Mewar with its impressive reminiscences of the inherent tragedy and incidental glory of history making warfare in the happily remote past and its rich endowment of natural beauty and superb achievements of human genius and skill

Centuries ago a Moghul Prince took refuge here from parental authority In the etiquette of the time the head-dresses of the Rana and the Prince were exchanged. Times have altered. I come to you not as a refugee but as a friend with open hands and a warm heart I am not as far as I know expected to exchange my head-dress with anyone present not even with my esteemed friend your distinguished Prime Minister But changes of customs do not prevent me from offering to you if not what is on my head at any rate something of what is in it concerning the matter that brings us so happily together on this occasion I cannot offer you a plan of the Taj Mahal. But in exchange for sympathetic attention

races from each other consist mainly of ignorance, and the most formidable obstacles against knowing the thoughts and feelings of another nation, of another group of God's children, consists in the difference of language. Many attempts have been made to create one spoken world-language, but all of them have failed. Therefore, now, more than ever, we have to remember that one language exists indeed which is common to mankind, one language which does not need any translation if only heart and mind are prepared to listen to its message—the message of beauty expressed in the language of the fine arts. Be it the perfection of the human body or the sweetness of a flower, the grandeur of mountains or the harmony of colour and curves of an idyllic landscape—the beauty appeals to everybody if only the painter succeeds in expressing it. Certainly, there are many different ways of doing this, according to various temperaments, schools, and fashions, but once the artist sincerely strives to make others feel his own enthusiasm, forgetting himself in the worship of beauty, then he is on the right way, and is helping mankind to unite in a noble idealism. The life-work of thousands of such artists is required to prepare the soil out of which once in an age a great genius grows who is able to show the way to a better future. In this sense we should welcome this Exhibition as a means of developing the interest of the fine arts—the interest of the general public, without which no artist can do his best in his chosen life-work. ”

renaissance Schemes have come thronging in, as fast as during the past years plans have swarmed for the discomfiture of Hitler or the eclipse of the Japanese Sun The thought struck some of those who were coming to Jaipur for the recent conference that the chance that so many of those responsible for these schemes were assembled together should not be wasted, that they should be invited to meet, exchange information on their projects, and see whether, by agreeing on common action, the chances of all could not be notably advanced.

This meeting has therefore been arranged as a kind of clearing house In one morning we cannot hope to reconcile many different plans into a single strategy, but we may at least acquaint each other with what is afoot in the different philanthropic camps.

Those who have propounded these plans should be those who speak at to-day's meeting, and my role is merely to let loose the debate Perhaps, however, it may help if I recount briefly what are the plans which have come to my notice, and which seem to me particularly worthy of study

Mr Waddington will presently state the progress in official decisions in this scheme I believe India is one of the few great countries without a National Museum That the Museum will soon be started is good, but if it is to satisfy the need of the country, a

National  
Museum.

Hygiene and sanitation are on the same level of necessity as well printed text-books and desks arranged for the maximum light and the minimum of bent shoulders

In good circumstances I include good health. It is hardly possible for schools to do more than advise homes that an empty stomach is not unlikely to produce an empty head. At the same time has to be hinted to parents and students alike that over eating and wrong-eating may lead to the same inefficiency as under-eating. Nutritious food in moderation is the ideal. And of course for good circumstances in true education there must be systematic physical exercise for the individual and games and scouting in which the spirit of group co-operation may be developed in the young.

The foregoing essentials of true education must naturally be associated with the acquisition of knowledge and with the development of thought and the capacity of expression and communication. All of these are elements of the curriculum of school education. But there is another influence in education that is not part of the curriculum yet it is profoundly educative in its equipment and tendencies. I refer to that vague but very real thing the future. You cannot keep education and life apart without doing injury to both. Education must be directed towards the fitting of the student as both a human being, and a unit in his or her community and nation within the great unit of India and the greater unit of the

textiles, and that there should be attached to this a school or agency for raising the artistic quality of India's industry. She will describe her plan later in detail.

Captain Henderson has taken special interest in this, and I am sorry he will not be able to report on the present stage reached in discussion. A collection fund is the Supply Ministry for the National Museum. Of its necessity there can be little question, and debate must turn on its administration, on how trustees are to be appointed, and how confidence is to be fully established.

National  
Art Collec-  
tion Fund.

This is a proposal by Sardar Panikkar, who will remind you how many of the great national monuments of India are going to ruin because they happen to lie in smaller States which have not the resources for their conservation. As a State administrator, I know well how hard it is to justify expenditure of funds on anything but utilitarian purposes. For the smaller States especially, a national monument, which is of interest less to them than to India as a whole, is like a white-elephant to a Siamese courtier. The only satisfactory course would seem to be the creation of a National Trust financed on an all-India basis, to enable these States to fulfil their responsibilities, or relieve them of part of the burden.

National  
Trust.

This took birth in the mind of Mr Ahmad Ali. Nearly every country has to-day, distinct from ministries conducting political propaganda—whose

India  
Council

world, though at this moment it does appear to be worthy in many parts of it to attract the desire of Indian students to recognise their unity with it. But there is no sense, there is in fact, a very real danger, in developing the minds and bodies and powers of the young, and leaving them, at the end of their studentships, on the edge of a quagmire of complications and obstacles between them and the attaining of congenial and profitable employment for their developed powers and for the earning of the means to an honourable and sufficing living. I am strongly of opinion that the relationship between education and employment should not be casual but deliberate and systematic. Much of the good is taken out of education by the prevailing uncertainty of what is to happen to the student when education is finished. I am not here referring to this State in particular. I am speaking generally, with the hope that as much as possible of what is found applicable in my expression of my educational ideals, may also be found capable of fulfilment according to local conditions.

Above and below and permeating all I have in mind regarding the substance and aim of education is the conviction that nothing really reformative can be done in education if it is not imbued with the spirit of reverence and striving towards all that is loftiest and noblest in life. It is also of the essence of religion, and not only of religion in general, but of all the apparently different religions, if we only see through the varieties of their external expression to their common inner desire to lift their adherents to the

all the art treasures of the country, whether in private or public possession, and that there should be legislation to prevent their dispersal, for I would remind you that not only the climate, the white ants, and neglect are ravagers, but sometimes no less also the art dealer.

This is a plan the least advanced, but not therefore the least worthy of attention. I gather that the proposal was first made by someone who had visited this very city, and was impressed by the advantages it offered as the home for national Indian drama. The ancient Indian theatre of Kalhidas and his rivals, the modern Indian experimental drama—these are not seen in a fair way in converted cinemas or on an improvised stage. If Indian drama is to develop, it needs a home, preferably a well endowed home. Delhi has claims, but if Delhi is slow to take them up, let other cities anticipate it.

National  
Theatre

I have already presented you with a formidable agenda, but I suggest that, as the culminating idea bringing all these plans together, we should consider whether there is not room for a central agency to foster India's renaissance and bring to its support the powerful aid of Government. Heaven forbid that the State should rush in! The State, however well intentioned, in caressing and patting the head of these infant projects might well stun and blast them. Perhaps it may be compared to calling in an elephant to nurture a family of fairies. But in the modern world the State cannot be altogether



highest possibilities of life. It may be difficult to fulfil this ideal when students of various religions attend the same school. But there are more ways to the spirit of religion than through the creeds and I say this as I would fain hope a good Moslem. There may or may not be periods of instruction to groups of each faith but there ought to be in my opinion the definite attitude of reverence towards the kingdom of nature with its mystery and beauty towards worthy human achievements towards one another as sharers in common life and above all towards the Supreme Being by whatever name that Being may be called that Being of whom all these are an expression under the limitations under which the religions of man have arisen.

What has all this to do with the opening of a Teachers Training College? Everything. There can be no true education without teachers no real teachers without proper training no proper training without a suitably built and equipped place to train in. I have distinguished between true education and less true education. I would also distinguish between true and untrue training of teachers. The first essential of true training for one of the noblest and most important of services to humanity is as I conceive it an inner impulse not to be a teacher of others for that may be only an expression of self conceit but a deep urge to the dedication of oneself to collaboration with the growing nature of the young to be as Americans term it an educator one who helps to draw out the best in childhood and youth. I do not

which he so fully deserves. It is to be hoped that the admirers of Tagore, who are counted by the million, all over the world, and particularly the Tagore Societies which have been formed in India and England, will take early steps to have his untranslated work translated into English for the benefit of the world.

Great as Tagore certainly is as a poet, he was also great as an Indian, a lover of his country and its culture. Literature was his pursuit but patriotism was his passion. Although he was free from bigotry and thoroughly imbued with western ideas, yet the culture that he taught and the ideal he preached were essentially Indian. But he was never moved by catchwords even of the genuine Indian brand. There was in him a steadfastness of vision which no passing agitation could shake. There was in his make-up that balance, that restraint, that equipoise, that dignity, which belong to the born aristocrat. And he was a born aristocrat. There was something grand, extraordinary, patriarchal in his appearance, his manner, even his dress, which marked him off from the common man. Yet his aristocracy did not prevent him from sympathising with the meanest of his fellow-men, and working for their uplift. The whole range of his stories is concerned with the common man, and reveals a deep and intimate knowledge of his joys and sorrows, his thoughts and actions.

He was one of the pioneers of the Swadeshi movement in Bengal, but when that movement

think we have much to complain of as regards dedication in India. What else is there in the profession to draw teachers to it seeing that the emoluments of the teachers of the very young are beaten at every street corner in our cities by the habitual beggar. Dedication is essential, but it needs solid accompaniments. The Vedic Age in which the teacher was regarded as the highest helper of his kindred, and, therefore, got the lowest wage, which was nothing, is past. The teacher was freed from the necessities of life, and in physical freedom found the highest spiritual riches. But things have changed. The teacher has to mix his avocation with that of protector and householder. Either he or she has to be relieved of the responsibilities and worries of an increasingly expensive domestic life, or given a salary capable of meeting all necessities. I prefer the latter, as it would keep the teacher in touch with the life for which he is educating his pupils.

Next to dedication to the noble service of educating the young comes knowledge of the nature of the young. He would be a poor gardener, who tried to make flowers grow as he wanted them to grow, and not according to their own nature. True, he may modify them, he may hybridise them, but the creating of peculiarities is not horticulture. Educational fads may produce freaks, but educational sanity sets itself to aid the development of the finest human beings.

One would think that the knowledge of childhood should be the natural possession of every adult, since

Knowledge  
of childhood

ference, every speaker, has been or will be dealing with it and it would be valuable to have co-ordination of the views expressed. The question is practical and urgent. It will be necessary at the end of this Conference to ask ourselves, "What, exactly, are the fruits of these deliberations?" Education is not now a philosophy or an opportunity for joyous dialectic. For there must be, there is to be, a New Social Order, and it must be built on education. It is to be built at once. What then of the foundation? In making our own educational plans for India, the principles which will most concern us are not abstract they are actually dependent on detail, on the Indian detail of our time and I hope and believe that such detail, throughout the Conference, has been your study. The few words which I address you cannot, of course, include detail but are based on a consideration of it.

The New Social Order will be, in every good sense, democratic. It implies free and universal primary education. This, in the India of our time, can be regarded in three different ways (1) as an empty dream, (2) as the object of an arithmetically considered plan involving a phenomenal expenditure within a pre-conceived time (3) as a realisable ideal towards which we must work, in faith and determination, but only by steps not clearly as yet foreseen, and as resources and competing needs permit. Personally, I believe in the third view.

The New Social Order will require that at all stages, education shall be genuinely educative, and

we all started life exceedingly young Yet it is a plain fact that while early development proceeds through knowledge and experience retained by memory our childhood : the first thing that we quickly and thoroughly forget We have to recover that knowledge either by observation common sense and sympathy or by scientific experimentation accumulation of data and drawing of deduction out of which has arisen this modern science of child psychology I have every respect for the discovery of knowledge But as far as my fairly wide knowledge of childhood goes the child cannot be forced to approach life through laboratory paraphernalia and reaction charts. Love sympathy enthusiasm horse sense direct normal contacts seem to me to be far more natural and potent means of getting at the reality of childhood than the equipment in steel and other substances that you can buy for a small fortune in Chicago and be little wiser for the expense

It may be that I am wrong in this It may be that the College is determined to be highly scientific. I should not be less interested in its work on that account But my strong hope is that the College in addition to being commodious artistic and well equipped will give the humanity of the child and its future the major portion of the training teachers attention and that the training will include the capacity of spontaneously drawing out and intelligently guiding the abilities of the student to which I have referred As I see it the privilege of the teacher is less to teach than to evoke not to inject other

the standard of living, particularly among the poor, can be achieved only by industrial development, which will expand the family budget of all useful people, industrialists and others, even poor government servants, whose fixed salaries are sadly unresponsive to inflationary tendencies. In our educational development, therefore, special attention will have to be given to training on the scientific side, and to scientific research related to industry. And let me add, to all scientific research of practical application—for instance in agriculture, and in medicine. Here the point to be specially emphasised is *system* co-ordination of all sorts of efforts and agencies, under official supervision with public co-operation.

Material prosperity, knowledge, awareness, happiness and power—such for the individual must be the gifts of the New Order, given largely through the agency of education. The person so flourishing, the State will flourish too, if we can but eliminate the poisons from the body politic. This, too, has to be done largely by means of education, which must deliberately endeavour to foster mutual understanding and friendly feeling between communities. Beyond this, there is no political problem in India that need cause us concern. Education in a political sense is a necessity for one and all, at every stage. The poorest and humblest must have enough political knowledge (as contrasted with inculcated prejudice) to make democratic voting possible. The student must have at his command political facts

peoples' thought but to encourage the capacity to think, to get to know not only by second-hand reading but by first-hand enquiry and experiment, to learn to feel not only by the nerves but by increased sensitiveness to beauty and truth and goodness, to work not merely for a profitable place in life, but to let the great current of life flow richly and purel through their natures

With all my heart, I congratulate those who will pass through the College that will arise there, into the responsibility and happiness of educating the young I trust that they and the institution and the students of the years to come will, under the wise and benevolent guidance of His Highness the Maharana, earn for the State in the future a reputation for scholarship culture, skill, and good life no less lofty than the annals of the past that have made the name of Mewar immortal for heroic deeds and cultural achievements.

I have very great pleasure in laying the foundation stone of the Vidya Bhavan Govind Ram Seksaria Teachers' Training College, Udaipur.

## SPEECH AT THE ANNUAL DAY OF THE MAHARAJA'S COLLEGE, JAIPUR

*Mr Rollo, Mr. Varma, Students of the Maharaja's College, Ladies and Gentlemen,—*This is a very wel-

12th March,  
1943.

Of the three professed aims of the Indian Library Association the second and third—the promotion of the training of librarians and the improvement of their status—are closely related. The importance and complexity of the true librarian's duty are as yet insufficiently realized in this country. It can be properly performed only by men of high capacity, after a specialized training and such men will not dedicate themselves to this work and submit to this training unless the librarian's status and emoluments correspond to his duty. But this also must be remembered—that no amount of special training will make a librarian out of an uneducated man. It is because of the prevalence of uneducated librarians, trained or not, that the present status is so low. Still further even an excellent education plus an excellent special training will never make a real librarian unless with them goes reading of an exceptionally wide and intelligent kind. You will not quarrel with me for placing the ideal so high. You desire that the academic librarian should be of professorial standing. I agree, but stipulate also that he must be of professorial quality, not rivalling the professor, of course, in detailed learning within a particular sphere, but often excelling him in range. Naturally, there are many libraries which do not need, and could never obtain, such scholarly librarians. Nevertheless, they can have what I have called *real* librarians—men who, besides their special training, have a good deal of education and are always seeking to extend it by the scope of their



come opportunity of meeting the members of the Maharaja's College and those others who are naturally most interested in it since many have confided their young men to its care. I am sure we have all listened to the Principal's report with keen interest and with appreciation of the manner in which amidst special difficulties the duties of this year have been accomplished. There is ample cause for congratulation. The Principal himself is an outstanding example of devotion to duty and of constant tact and sympathy and each member of the staff has contributed ably to the work of a successful year. The students have responded by making good use of their opportunities. Some have distinguished themselves and I heartily congratulate them. All the rest too I congratulate on the blessed privilege of being young and hopeful, and students of an excellent college!

Life more and more abundant life is what is wanted most in any College. energy enthusiasm keen desire eager ambition and delight in many things. Life means liberty initiative, everything is impossible if people's efforts are always dashing them against the bars. We should as far as we possibly can abolish the miserable word compulsion and eliminate. Thou shalt not from our decalogue for teachers and for students. A sense of responsibility is best cultivated by trusting it. One of the complaints most bitterly made against Indian graduates is that they are not fit for and are reluctant to undertake responsibility. How can

temptation for the subtly refining Indian mind. I think it should always be kept in view that a librarian's prime duty is the actual service of his readers, in two ways making the right book as readily accessible as possible, and giving each reader the kind of friendly encouragement and guidance of which he stands in need. It is desirable that every ambitious librarian should have this as the height of his ambition—to be remembered gratefully by many generations of readers. There is no genuine librarian, high or low, who cannot attain this ambition, and no librarian who neglects this is worthy of recognition.

You are going to have a strenuous time in your meetings during the days of the Conference, and I hope that all will go most smoothly and profitably and democratically. Sometimes, at conferences, the same people are always bobbing up, to the boredom of the multitude and the chagrin of others who want a hearing. I am sure you are exempt from this, as from all other possible defects of conferences. I hope you will have a very enjoyable time here, and that you will have none but pleasant memories of us and our city.

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#### INAUGURAL SPEECH AT THE 1ST JAIPUR STATE TEACHERS' CONFERENCE.

*Ladies and Gentlemen,*—This Conference is the first outward and visible sign, before the public eye, of the existence of the recently constituted Jaipur State Teachers' Association, and, in lookin

they, unless they have been practised in this in College? There are a number of College Societies, working, I understand, rather fitfully, sometimes wilting, as if under-nourished by soil or air. I am anxious for the immediate establishment of a College (or rather University) Union here, to be the centre of all student activity, and particularly for free discussion and debate. A Union is a splendid training-ground for young men in ways too many to be discussed here. It requires a large and comprehensive building, which Government will certainly provide, when it comes into being it should be haunted by the staff as well as the students, and I know that this will be so.

Again, I should like the members of the staff to realise that we are ready to welcome initiative and enterprise on their part, particularly in matters of scholarship. Both the value of the teacher and the reputation of his college depend a good deal upon his own research and authorship. The day is coming when no one will be thought worthy of a place on this staff who is not an investigator as well as a teacher. "For this", you will say (in fact, I know, you do say) "a man must have some leisure to read and think and write, whereas the maximum amount of lecturing permitted by the University, and religiously enforced in this College, mean that we have no time even to keep up-to-date in our scholarship, not to speak of attempting original work."

I hope we shall be able to meet your needs. I assure that we shall instantly appreciate any effort

in our educational schemes, his personal distinction brings honour to the Conference

One question which ought to be settled now, at the beginning of the Association's history is this. does the Association exist for the Conference, or does the Conference exist for the Association? The former is perhaps the usual custom. Between conferences, associations often hibernate only when the next conference draws near are there signs of reawakening life. Personally, I hope it will be the other way round with this Association. It is very easy to realise in how many ways the Conference itself is important, and it is a wonderful thing to see the teachers from all parts of the State gathered together, meeting each other and also some distinguished visitors, for the first time. But I would emphasise rather—since it is apt to receive less consideration—the supreme importance of the Association's continual work throughout the year. I would like every one to feel that a successful and spectacular conference is only a fraction of the great undertaking of this Association.

One of its most important tasks is the careful and really effective study of educational problems—both in their general selves and as they pertain to our State. Now look at the programme of the sectional conferences, whose business it is to discuss these vital questions. It is an excellent innovation that the sections are to meet in succession, and no two simultaneously. This recognizes the right, if not the duty, of every educational person to be interested in every-

to come out of the rut of routine I should like to express appreciation of what you have already done in the way of extension lecturing. There have been very small audiences the public has scarcely been reached as yet. But already a glimmering of interest is discernible and I am sure that ere long your purpose will be fulfilled your double purpose of spreading knowledge about important affairs and of bringing the citizens of Jaipur into closer contact with the College. Meanwhile this effort has shown in a new way your own enthusiasm and undoubtedly the very high quality of our professors as lecturers.

There can be no doubt as to the urgent need for the establishment of a University of our own. We have no wish that it should be limited to this State. Our hope has been that there might be a University for the whole of Rajpootana with its headquarters at Jaipur but with complete distribution of authority. Such a university would have a real significance and a real character of its own corresponding to the character and needs of this region. It would be small enough to be administered as a genuine unity and could be in some degree a teaching university. Its different centres might perhaps specialise in different branches of study. Its Conventions could be held in the different States in rotation that is in the State whose ruler is also Chancellor of the University. Jaipur would have no wish to dominate such a University. This city is its natural and inevitable centre and headquarters.

sense none of the arts is so servicable as literature. Apart from personal intimacy which also I am sure will flourish here literature—even if sometimes in translation is certainly the chief means of understanding between east and west—for example between those most natural friends and partners England and India. And it is used on the highest level being the expression of the finest and most sensitive minds. Our foreign guests as I have said are few but fortunately each has influence in his own country and will help it on his return to understand ours better. They must never lose touch with us. I hope they will do all they can even in these days of limited travel to bring others of their countrymen in close touch with us by letter if no more. It is sad when we are welcoming a very distinguished delegate of France to realise how limited in its pure Englishness has been the western influence upon our culture. And how much more must we seek to learn of Chinese thought and art than can never be told us in the brief unoccupied periods of these three days by the illustrious representatives of that neighbour land whose destiny must inevitably be closely linked with ours.

In looking forward to this Conference I have only one regret—that there is likely to be too little leisure. This is due to the stony hearted committee of the Indian P F N and we more humane Jaipurians made a vain effort to secure more humane treatment for you. Six o'clock each day will see I fear a very weary company. Yet there was so much

but if the other States are willing to come in, the thing can be organised with complete distribution of control. If, however, this undertaking is to be ours alone, or almost alone, it is not beyond the resources of the State and its immensely generous benefactors of learning.

Public opinion need not hesitate to approve decisively the idea of our university. For a long time we have been imparting university education. We cannot withdraw from this. Upon university education, as we give it, depends the fitness for life and enlightened leadership in all departments of the State. Moreover, on the kind of university education we give depends in large measure the *general* enlightenment and progress in every human sphere, for the influence of our graduates must be powerful and pervasive everywhere.

Now we all realise that our present affiliations are most unsatisfactory. I am not criticising the University or the Board in their relations with us. We feel nothing but appreciation of their efficient and considerate care. But the whole system is wrong. The duality of control is in itself absurd: Board for intermediate, University for degrees. The Calcutta University Commission was right off the rails in segregating intermediate courses from university studies. Again, we suffer in so many matters of organisation, academic and other, because this College is subject to outside control.

an Americans, who have never met India in their educational experience, be expected to live intelligently in such a world? . . . We believe consequently that no department of study, particularly in the humanities, in any major university can be fully equipped without a properly trained specialist in the Indian phases of its discipline "

Of the contribution of Sanskrit literature to world culture, the same bulletin goes on to say . " When the intellectual West discussed the Vedas at the end of the 18th century, this Indian attitude of mind (i.e , philosophy functioning to save religion) had a profound influence, which helped to mould the German romantic movement of the 19th century , and, in another field, led to the scientific study of the history and comparison of religions When Schopenhauer read the Upanishads in a Latin translation of a Persian translation from Sanskrit, he found in those texts " the comfort of his life, the solace of his death " Indian thought was responsible for many of the most important currents in our own American Transcendentalist School, probably the most distinctive American philosophical movement of the 19th century Long before the 18th century, Classic Greece had in India a byword for metaphysical profundity "

The political renaissance in India can only be fruitful if it is not a process of discarding her traditional culture for one imported from the West, but a process of adapting it to modern requirements,



The problem of academic reorganisation is one of all India urgency. There does not seem to be a single person in India now who thinks that our ordinary B.A. and B.Sc. courses are producing educated men or useful men or happy men. Of course the criticism goes much too far and assigns to universities vocational tests which are not theirs at all. But still are agreed that a radical revision of Pass courses is necessary and that even Honours men should be given a wider background of knowledge.

Why should not we in Jaipur at this exhilarating moment of our history when we are tackling all our difficulties and planning a great future why should not we resolve to give to our young men a real university education one that will be a stimulus to all their power and will bring out all the zest and enterprise as well as all the intelligence that they possess? What a farce it is for example, that a man should get a B.Sc. degree, should become a university graduate, when throughout his B.Sc. course he has studied nothing but science and mathematics what does he know? What can he do? What is his value to himself or his people? And if he becomes a teacher what will he make of his pupils? Such a man may educate himself by wider reading but his university has certainly failed to do so. We should speak somewhat similarly of Arts Courses though there the anomaly is not quite so striking. Such things we can no longer endure. We ought to see to it that every university graduate is much better equipped than that for the understanding of his own

good reason that politics was not a matter of algebraic equations. He repeated the old saying that politics is a game of the second best, a game of the possible, a game of give-and-take

Addressing himself to the main constitutional question, Sir Mirza Ismail stressed the fact that, the Cripps' proposal having conceded a complete Dominion Status to India with the right of secession, it was for the Indian political parties to come together and formulate their constitution embodying the greatest measure of agreement.

His suggestion was for a small representative committee of twenty-five persons and to be representative of the chief political parties, such as the Congress, the Muslim League, the Mahasabha, the scheduled classes, the Christian Conference, the Liberals and Muslims and Hindus who do not belong to the Congress, the Muslim League or the Mahasabha. The S. S. es, too, would have to be adequately represented on this constitution-making body. He had no fear of any initial difficulties in the composition of the committee, as these bodies could be relied upon not only to be representative in themselves of the various schools of opinion, but also to send to the committee the right and proper men. Composed, in the main, on an elective basis, the committee would be in a position to command the confidence of the country and the respect of international opinion.

THE ONLY TERM OF REFERENCE TO THE COMMITTEE SHOULD BE HOW SOON AND HOW BEST INDI

life and the life of every sort of community that concerns him.

The Commerce course which our men are taking at present is a very good and comprehensive one, but we shall want one that will suit us better. One thing that seems a real necessity is a higher standard of English for the B Com. degree. It is not right that the grammar of a graduate in commerce should be a source of amusement to correspondents and of humiliation to his college. And we should like to have a course that more closely relates commerce to industry and has to this extent a more practical value in the daily work of many business men. We wish our courses in Engineering and in Agriculture to be of special suitability to our conditions.

We are anxious that the artistic sensibility which peculiarly distinguishes the people of these parts should in our students have special opportunity of development, and again that no sort of graduate should be unable to explain to a stranger the significance of his country's past and its manifold recording.

At every point indeed we feel that the replanning here of both professional and general university education is immensely worth while. And we desire and intend that in the planning, the staffing, and the administration of our university there shall be no regard whatsoever for political, communal, partisan,

associate himself and the League with it, when other parties had agreed to its setting up and its working Muslim opinion would assert itself sooner or later in the right direction

One thing that appeared to Sir Mirza to be very encouraging was that Lord Wavell himself had suggested the formation of a constitution-making committee, and His Excellency's support could be counted upon. There is no reason to think that His Excellency, in spite of all that has happened recently, will not still adhere to the proposal, which he placed before the Central Legislature some time ago and which he repeated in the Gandhi-Wavell correspondence that was published in the middle of August

What would be the position of the States? Answering this question Sir Mirza stated that he was quite confident that they would be only too pleased to welcome any scheme that would settle the political future of India in a manner that would satisfy all parties

When I asked Sir Mirza what he thought, generally speaking, of the chances of any settlement at all, he told me that, in his judgement, the prospects were not so hopeless as some people seemed to imagine, as all the parties concerned were in a chastened mood at present. The truth of the remark was so obvious as it fell from him that it did not require further elucidation

or personal considerations. Our single purpose and policy will be to provide an educational training on the highest attainable level such as will most advantage the persons who are entrusted to our care and on whom the country's enlightenment and progress will depend.

In the realisation of our hopes this College must be the chief agent and there can be no doubt of its readiness—under the guidance and inspiration of an eminent educationist as we are fortunate enough to have in Mr. Rollo—to respond in the critical years now coming which will mean so much to the whole future of the country. I know His Highness the Maharaja, your beloved Ruler, counts on you all—staff, students and guardians too—to unite with no thought of difference in striving for the honour and rich prosperity of this College.

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### BIRLA EDUCATION TRUST'S WELCOME TO SIR MIRZA M. ISMAIL.

Nov 25,  
1943.

Sir—It gives us particular pride and pleasure to accord you a most hearty welcome to this place.

For the last many years we have been toiling and hoping to see this College raised to the degree course in order that it may better serve the educational interests of this part of the country and equip itself for more effective fulfilment of its objects. With your generous help, this institution has now achieved the long awaited status of a Degree College,

We are immensely grateful to you, Sir, for giving us this opportunity to thank you personally and assure you that we shall always strive our best to serve the people of Rajputana and through them the rest of India and be worthy of the high ideals which have inspired the founders of this College

One of those ideals from the very beginning has been the provision of equal opportunities of sound education—primary, secondary and higher—for all classes of the population, rich and poor, without any distinction of religion, creed or caste

It may not be inappropriate in this connection to acquaint you with the range of our activities. Besides maintaining a High School and a well-equipped College to impart higher education up to B Com and B A, we are running nearly 300 rural schools with a programme to increase the number to 400. We have always recognised the great importance of primary education, but have at the same time felt that society cannot do without intellectuals and that is why we have been providing higher education too through the High School and the College. For girls, we have got a separate residential High School by the name of Balika Vidyalaya. In all, we are at present imparting education to nearly 14 000 students. There are also hostels for boys and girls.

We do not confine our activity to literary education. We devote proper attention to art and crafts. There

is a separate Industrial School for that purpose where all boys belonging to the School and the College are required to have some craft training. This is a special feature of this institution.

We pay special attention to the physique of the students as well as to their diet.

The annual budget of the Trust at present is about three and a half lakhs of rupees. It is our ambition that we should have a College of Engineering and of Science in due course. We are also seriously thinking of having a few residential schools in British India on the model of Public Schools.

For the spread of education in rural areas in Jaipur State we need many more schools than exist at present and nearly 12 000 teachers. While the three hundred schools that we are running is only a small portion of the total need we hope this may to some extent contribute towards removing the illiteracy from which the whole of India suffers.

As you know Sir the gracious act of His Highness the Maharaja in selecting you as his Prime Minister was hailed with joy and hope throughout Jaipur State. You came with a high reputation as the maker of modern Mysore. The economic prosperity and the great political progress which Mysore State has attained during the period of your long and devoted stewardship is a living testimony to your great qualities of statesmanship and service to the people. Your services to this country are so well known that

it would be presumptuous on our part to recount them. We would only mention, Sir, that in you are combined administrative genius and high idealism.

Your zeal for industrial development, your keenness for educational progress, for town planning, your abiding interest in all that concerns the well-being of the people and the economic development of the State and your liberal sympathies have always been the distinguishing marks of your administration. It is our good fortune that, instead of taking well-earned rest after your long years of toil for Mysore State, you agreed to take over the administration of Jaipur

Under your broadminded and energetic guidance as Prime Minister, Jaipur is fast transforming itself into a model State in many ways. It may be truly said of you that you have been able to achieve within the short period of one year what was never achieved during the preceding twenty years.

You have made yourself so popular among the people and have inspired so much confidence for the future that we are encouraged to say a few words about the needs of the State in the sure belief that they will be sympathetically considered by you and their achievement undertaken.

Needs of  
the State.

The work which this institution has been able to do has only brought to light how much more remains to be done in the educational field. This State cannot lead in mass education by establishing a net-



work of rural and urban schools which will in course of time banish illiteracy from every part of the State. Mr Sargent has prepared an ambitious plan for the whole of India. We suggest that as far as Jaipur is concerned we should make an immediate start to make the whole population literate within twenty years.

Then there is the need for better transport—road and rail. Measures for conserving the cattle wealth of the State—for the better breeding of all useful livestock camels cattle sheep etc—are necessary. For the success of this scheme there should be a veterinary hospital in every important centre and also a breeding centre. In order to prevent cow dung being used as fuel and encouraging its use for manure the Jaipur State Railway should take steps to facilitate cheap transportation of coal and fuel. The export of bones should also be prohibited in the interests of agricultural development. Arrangements for better seeds better marketing better ploughs is an urgent need if we are to aspire to drive out famine of which this place is a recognised haunt. Model farms at important centres is another need. Again may we urge that the time has come for new afforestation plans to prevent soil erosion.

development of  
utana This part of Rajputana has all the qualities of a barren desert. There is scarcity of water. The soil is just sandy. Consequently there are neither forests nor pasture lands. Nor there is much of mineral wealth. In every manner, thus the land

could be classified as a poor one. But for the fact that men born in this province have made name and fame in the business world all-over India and have largely contributed towards the social and economic advancement of the province, it would have remained a land of the emaciated and the hungry. But, while the country is poor, in this age of science it is not impossible, through the provision of irrigation and cheap power, to make it tolerably rich and comfortable. With proper planning, determination and perseverance, the standard of living of the people could undoubtedly be raised at least by 100 per cent within twenty years. It thrills one even to foresee such a future. We hope these possibilities have not escaped your notice.

Wherever you have been, you have always impressed upon officials, particularly the police, that they should act as servants of the people and must not use their authority to tyrannize over any section, however humble and helpless. This has earned you the people's gratitude. We take this opportunity to appeal to you, Sir, to extend police arrangements for preventing thefts and to provide for speedier justice throughout the State.

Municipal arrangements in towns, with a population of 5,000 and above, is another need. Encouragement of industries and exploitation of deposits of mineral wealth is needed to ensure the people a better living. Last but not least, to give the people little more self-confidence and make them more

useful citizens what is needed is the grant of such political reforms as will associate them more closely than at present with the administration. We understand this matter is now being considered by the Crown Adviser. We hope an announcement of the inauguration of the reforms will be made as soon as possible. We have no doubt that you will give your special consideration to all these needs and do your best to fulfil public expectations.

Tribute to  
His High-  
ness.

Our humble tributes are due to His Highness the Maharaja Sahib who has made himself one with the people and has been closely watching the State's interests. Jaipur has already taken rapid strides forward in several directions. We owe it to His Highness's foresight and sagacity that at a time like this when there are serious economic and other difficulties in many parts of the country, this State has been comparatively quiet, contented and free particularly from communal and political disharmony. In selecting you as his Prime Minister His Highness has not only justified public expectations but has roused great hopes for the future. It is our prayer that you will be spared long to serve His Highness and with your genius as an administrator and your well known reformist zeal for serving the people you will raise the State to a position of unrivalled eminence.

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REPLY TO THE WELCOME ADDRESS  
PRESENTED BY THE BIRLA EDUCATION  
TRUST, PILANI

I respond with the deepest appreciation to the kind and generous terms in which you have welcomed me. It warms one's heart to be with people who so well understand the service that one would fain render to the State. You have understood it because your own endeavour is just the same, a simple ambition, yet completely comprehensive, to make life more worth living for the people. The enormous difficulties, in their poverty and inertia, and in the prevalent conservatism, have never daunted you. Those who formed and endowed this Trust are men of vision, not of vague dreams. They have the most intense desire for an India in which the poorest shall know the meaning of comfort and security and shall also have knowledge and interest beyond the grind of bread-winning. And to this end they—and the Trust that represents them—have clear, definite plans, in the carrying out of which much has already been done, with a generosity that takes one's breath away.

25th  
November,  
1943

You have made a reference to Mysore which moves me deeply. You will readily understand this. My work there was that of a life-time, and was life itself to me. When I look back upon it—as your words cause me to do—my chief joy is the memory of that long association with His Highness the late Maharaja of Mysore, my earliest and closest friend, and my august master and benefactor. His complete

devotion to the interests of his people has come down to his successor the present Maharaja of Mysore and even in absence one rejoices to hear of the continued prosperity of that State

You refer to the wonderful possibilities of Jaipur. You even believe that this State may attain if we work hard and wisely a position of unrivalled eminence. This is a tremendously ambitious phrase—and yet to me it seems quite sober and reasonable. Everything is in our favour. In the first place the State's development in every way is the single desire and aim of its Ruler and in any State that is half the battle. Apart from his guidance control and encouragement the devotion of the people to the Maharaja is of enormous importance in their awakening and in commending to them changes in the old ways of thought and life. We have too the resources both material and in human ability and character—necessary for an exceptional degree of development. We are extremely sound financially and an immense extension of financial resources is certain even on the most modest estimate of industrial expansion. And last but very far from least we have wealthy businessmen whose zeal for the public good is equal to their wealth.

You have referred to the different branches of the work of the Trust in the development of education in the State. The history of the Trust is a wonderful record of achievement and the plans for the future are inspiring indeed. You have made provision for

both primary and higher education, and have gone a long way towards making the former available to the children of every village. You have taken the greatest pains to develop the judgment and the physique and the practical efficiency of the students in your Pilani School and College. You have rendered very special war-time service in the training of naval engineers. You are working towards complete primary education throughout the State, and the extension of university training, including the establishment of a great College of Engineering. You are, I know, fully in accord with the desire for the institution of a university of Jaipur, which is an absolute necessity for the proper administration and development of higher education in the State.

In your address you have referred to certain matters immediately necessary to the State's economic and social progress. It is remarkable how closely these ideas, arising from your intimate knowledge of present conditions, correspond with the recommendations made by our Post-War Reconstruction Committee, which are now to be placed before Government. I can assure you of my general agreement and of the most strenuous efforts to bring about such improvements.

In all such efforts your help is beyond price. It is not merely what is given and done. The very existence of such a body, brought into being with so noble a purpose and engaged in an incessant and victorious struggle against ignorance is a help and

inspiration to all who serve the State. It stands also as an example to all whose wealth renders them in a profound moral sense debtors to the community. The rich debtors to the poor, the educated debtors to the ignorant, the happy and comfortable debtors to those who suffer. Were all such human debts recognised and paid, how swift would progress be! And it is most of all because your active generosity proceeds from human kindness that one salutes this Trust and its founders and regards them with the deepest gratitude. Fortunate is the State and fortunate the country whose philanthropists are *philanthropists* indeed—that is, lovers of mankind.

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### SPEECH AT THE BIRLA BALIKA VIDYAPEETH PILANI AT ITS OPENING CEREMONY

25th Nov.,  
1943

*Mr Birla, Mess Deoks Amman, Ladies and Gentle men*—This bids fair to be an ideal girls' school and of all the good things that Mr G. D. Birla and his Trust have sought to create, what can rival this in lasting importance? Soon we must begin our escape from the reproach of almost universal lack of education among the women of Jaipur State, and here in Pilani and in Jaipur City itself we must strain every nerve to persuade the rank and file of parents that girls simply must be educated. We must to this end, produce as soon as possible an army of women to whom born and bred in the State. We must by continual influence persuade parents of all classes that even for a girl education is an essential

part of self-realisation and happiness, quite apart from the minor idea, as I should call it, of producing educated wives to be companions of educated husbands, or even educated mothers to be respected by educated sons. And for this, parents must be helped to feel, as they do not as yet, that it is perfectly safe to send their girls to school even through high school stage.

This school, obviously, is planned in the right way. It is residential, for both pupils and staff, so that the parents' mind may be at rest, and the girls themselves will have the blessing of belonging to a big and high spirited family, when work and play will be done with a will.

I like that vivid faith in the future with which you have, from the beginning, planned for a hundred girls, though not much more than sixty have come as yet. Such planning will find its faith justified ere long, and it is really wonderful to think what a leaven among their people those hundred will be. Splendid playgrounds are planned, and, indeed, it will be difficult to match anywhere in Rajputana the general scheme for the layout of the school. There is to be—I had almost said, thank Heaven—a science laboratory. So evidently, if anyone thinks that girls are to be educated in a softer, less intellectual manner than boys, he had better not come to Pilani, where wiser counsels prevail.

I hope this will always be emphasised here, and a science laboratory is a symbol of it, that girls deserve



and need just the same intellectual discipline and just the same kind of knowledge as boys do. It is quite true that as a rule the career of women is in the home the career of men in the battle of wage-earning outside. And it is absolutely right to have made domestic science a compulsory subject for girls. For in India home training in this is most defective and every educated girl has to be given at school a good theoretical and practical training in all domestic matters. But we must remember that a proper education whether for boys or for girls is not in the main *vocational*. Its chief aims are to develop natural gifts among which those of the mind are very important and to produce intelligent and well informed citizens whether man or woman. Even domestic science unfortunately has cut out something else that girls can ill afford to miss. You are paying a lot of attention to physical education here and I hope and believe that you will always try to develop a sort of athletic fitness of mind also in every pupil even though they are girls.

I hope you will soon have recognition as a high school. It is a pity that this has not been achieved as yet but it is most unjust to blame the educational authorities for not transmitting a late application. Rules are made with a purpose and exemptions are ruinous to order. This goes deep and pupils need the best example we can give.

Now I should like to say a word or two to the girls especially to those in the high school classes. You are very lucky to be studying in such a good and

pleasant school. I hope you will all enjoy every day of your life here, and that you will love your classes as much as your play. You must do your best here, for it will be your duty afterwards to help in educating other girls all over the State. Even if you do not become teachers, you will be educated people, and you will have to spread education round you, wherever you are. No doubt the time will come, in the distant future, when Jaipur State is full of educated girls and women. But how few they are now! Only you, and a few others. Don't be conceited because of this. You are not better than the uneducated ones—only luckier. And you must really try to share your luck with them. You are finding here that education makes one happier, and gives one a far fuller life. I am sure you will do all you can to spread this great blessing, even in a humble way. Some of you, on the other hand, may become great pioneers and leaders in women's education in the State. I hope many of you have such an ambition, and, if you have, I hope it does not come from the wish for your own glory but from a deep desire to help your own people by giving them what they need so much.

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#### ADDRESS TO THE AGRA COLLEGE UNION, AGRA

*Mr President and Members of the Agra College Union*,—This large gathering of young people which I see before me is an inspiring spectacle, and it is

18th Nov  
1944

to me at any rate indicative of that real and practical unity that exists among the diverse creeds and sections inhabiting this land—a unity which is so vital to its growth and to its standing in the comity of nations

How will you be able to protect your country's interests in the future unless you can present a united front to the world? India will count for nothing in world affairs so long as she lacks the strength of unity. Let us be united. Let us be friends to one another for therein lies our future. Let no community—big or small—be constantly and entirely absorbed in fears for its own interests. Safeguard community interests if you will, in all possible ways. I believe that it is quite feasible to devise safeguards to ensure the future of Muslims for example. Such problems can best be solved if leaders can sit round a common table and discuss them in the right spirit. I am a Muslim as you know and I yield to none in my love for my religion and culture. I do not wish to jeopardise them in the slightest degree. But I maintain that the interests of the Muslim community need be in no more danger in a properly devised constitution than those of any other community.

Unless every community is assured of its rights there is no future worth looking forward to for our country. But rights are not assured by means of suspicion and conflict. In order to secure a worthy future for India you young men representatives

of the rising generation, must bend all your energies and help to create a brotherly feeling in all spheres of national life

The following words of Lord Acton seem to me to have a very striking significance for us in India to-day "The co-existence of several nations under the same State is a test as well as the best security of its freedom. It is also one of the best instruments of civilization.

The combination of different nations in one State is as necessary a condition of civilized life as the combination of men in society." These sentences occur in Lord Acton's "History of Freedom." When the history of the attainment of Indian freedom comes to be written, what shall be said there of this matter? I am sure that the Indian historian, looking back upon our critical times and pronouncing final judgment upon its political leadership, will give the highest rank of honour to those men who, in wide and generous understanding, have sought first that unity of peoples and communities which is the test of the free spirit, the security of the free country, and the indispensable condition of civilization itself.

I regret to say—but say it I must—that there are political and religious bodies in this country whose sole business seems to be to attack those of a different persuasion with a persistency worthy of a better cause, and a perversity that would ruin any cause. I am thinking of one in particular at the moment, which of late, while preaching unity,

has practised the most infamous slander Without truth and honour freedom cannot be I would beseech such organisations and such leaders to adopt a worthier attitude a more conciliatory and constructive policy Let our older men learn generosity from our youth

India is an ancient land with a very ancient culture and a profound philosophy but is an extremely young country from the economic industrial and scientific points of view and it is only now that she is opening her eyes and trying to raise her head and take her rightful place among the great nations of the world Only one thing can debar her from that place and that is a narrow and selfish outlook on the part of the various sections of her people

You too are deeply concerned with these matters though not yet actively concerned and you can join now in the making of the future by your genuine friendliness towards each other regardless of community in the happy activities of this Union and in all your College and University life

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#### SPEECH DELIVERED IN DECLARING OPEN A NEW BUILDING FOR THE SCOTTISH MISSION GIRLS SCHOOL IN JAIPUR

9th Oct.,  
1945.

*Miss Dick Ladies and Gentlemen*—It affords me deep satisfaction to come in closer touch this evening with the educational work of the Church of Scotland Mission in Jaipur

From the very beginning in the days of the East India Company, it has been recognised that private effort is absolutely indispensable to the progress of Indian education on modern lines. And from the beginning, as has been pointed out by Dr William Meston, an illustrious principal of the Madras Christian College, whose book on "Indian Educational Policy", should be studied by every educationist, this private effort has been firmly associated with the policy of what he calls "popular education", that is, widespread elementary education among the poor. The missionary bodies, while establishing great university colleges also, have never lost sight of this prime responsibility of the educationist. And the state aid that has been given to their institutions has been repaid ten-thousand-fold by the enlightenment that has been spread by these devoted missionaries, whose resources, let us not forget, have been supplied largely by the disinterested generosity of their supporters in Britain and America. It is well known that, in general, the education given, and the influence exerted, in missionary schools and colleges is of finer and more intimate quality than in government institutions, just because of that compound of sympathy, devotion and sacrifice that is called "the missionary spirit", and is found too seldom among those whom we may call professional educationists.

The Church of Scotland Mission has rendered to this State important service of various kinds for very many years. In these days when there is a most gratifying public demand for the spreading of girls'

education it will do no harm to remember that Anglo vernacular education for girls was an early venture of this Mission as also was the systematic teaching of women in the zenanas. The first hospital for women & rented house in the bazar was started by Dr Liles Thompson a missionary of this Society. The equipping of present Government Zenana Hospital was very greatly helped by the advice of the missionary doctors Dr Hume (now Mrs Cole) and Dr Marr to mention only two names and they and its sisters and trained nurses formed the first staff of that hospital. The developing social life of the ladies of Jaipur owes a great deal to the early efforts of the missionary ladies. And—to return to education—special attention has been given to the depressed classes for whom successful schools have been opened and they exert an important social influence. The Boys High School under Mr B S Paul has a unique reputation for its tone and system. And last but very far from least we have the constant beneficence of Miss Dick whose gaiety of spirit disguises so much hard work and hard thinking. It is a glad day for her to see this new building worthy of the excellent school fostered by her care whose abode it will be. And this is only one of her charges.

I can assure her and all the other members of this Mission that have devoted themselves to educational work in the State of the very keen appreciation of His Highness the Maharaja and his Government and of the public too. When one thinks of what this school, in this building will mean to the growing

knowledge and happiness, and, let us hope, self-assertion, of the women of Jaipur, one feels that this opening is quite a solemn act. It marks a very great achievement on the part of Miss Dick and her friends, and a great deal of generosity and self-sacrifice on our children's behalf by many Scottish people thousands of miles away and quite unknown to us. Education is the national industry of Scotland, and of all the educational people of the west, the Scottish educationist is the most sensible. But we find here also the most sensitive responsiveness<sup>2</sup> to the special qualities and needs of the Indian child. No wonder it is with high and confident hopes of the future that I now declare this building open.

# ADDRESS AT THE CONVOCATION OF THE TATA INSTITUTE OF SOCIAL SCIENCE, BOMBAY

*Sir Sorab Saklatvala, Dr Kumarappa, Ladies and Gentlemen,*—Although I live far away from Bombay and my time is fully occupied at the moment, I felt nevertheless that the invitation of Sir Sorab Saklatvala, so cordially extended to me, was one of those requests that could not but be complied with, and I readily agreed to deliver this year's address to the students of this college

12th April  
1946.

This institution is associated with a name which has become a household word in this country. And deservedly so. For the Tatas have not only been



pioneer industrialists in India but are also unsurpassed as philanthropists and public benefactors. What pleases one particularly is that their beneficence is all embracing. It recognises no barrier of any kind. For these reasons I regard the Tatas as national institution, an institution in the success and prosperity of which the whole country is interested.

One of the most useful schemes which the Tatas have founded is that of this Institute, the principal aim of which is the training of young men and women for responsible positions in social welfare work. Training for rural uplift is a great necessity in this country. More and more young people well trained, equipped with the requisite knowledge, full of energy and imbued with zeal to work for humanity are required for this kind of work, not only in villages but in towns and cities as well. As we know the conditions in the latter also are far from satisfactory. These trained persons can do invaluable work. They will know what has to be done and how it is to be done to make the lot of the common man happier. They should be adequately paid and should have reasonably good prospects. I don't believe in paying inadequate salaries and expecting devoted service in return. The labourer must be worthy of his hire but his hire too must be worthy of him.

The economic and political problems and programmes of the whole world and particularly of our country are so vast and involve so much that

there is not a phase of the life of our people to which they are not related. Hence the unique importance of such a preparation as is given here.

It is the aim of the Institute to make social service scientific, and even, in an appropriate sense, scholarly. Those admitted are graduates, that is to say, they are persons who are presumed to have gained already a certain breadth of knowledge and a certain habit of intellectual discipline. Such men are fit to be taught how to deal with social problems and social work in a scientific spirit and by scientific methods, the wastefulness of personal trial and error thus being avoided. In this the Institute is indeed a pioneer in India, and its usefulness and responsibility cannot be exaggerated. The list of former students in your Bulletin sufficiently suggests the variety of professional employment for which it successfully prepares. I presume that in every part of its organization and work political tendencies are sedulously avoided. There is no sphere in which it is more desirable that the staff should keep themselves remote from political utterance or influence, for that would immediately both narrow and weaken this great institution. Any doctrine that is even in the most tolerable sense party or sectarian, or is even regarded as such by sections of the people, should not have expression in this place. Above all, since this is a school of social service, the very essence of which is a wide and eager generosity, the hatred and malice that have been in these days the keynote of our politics should be felt here to be unworthy of

both the intellect and the spirit of the staff and students

Your General Announcement for 1945-46 indicates that hitherto there has been great difficulty in providing satisfactorily for field work. While the many visits to social institutions must be extremely enlightening and many agencies co-operating in field work are mentioned also nothing can make up for the lack of exactly suitable centres on modern lines. You say that they are difficult to find but can they not be made? Just as any good teachers' college should have its own practising schools so this Institute might provide practical experience and training by a whole network of social service centres of its own as widely spread as possible. Academism is a great danger in social studies just as the academic study of child psychology may unless wisely directed produce the dangerous expert about children instead of their understanding friend. It is emphasised in your Bulletin that students are not admitted unless they are of the right personal quality which includes genuine regard for the people to be served and I am sure it is felt too that every moment spent under the direction of the Institute should have its bearing upon practical and disinterested service.

It is good to read that no student is permitted to register for law or any other outside classes or take up part-time work. There is an admirable and necessary firmness in this. I am sure that pressure must often be exerted upon you to change this rule or make

exceptions to it, and that you will never yield to such pressure. The mastering of this social theory and practice will always be even more than a full-time task.

I learn from Dr. Kumarappa that a good deal of time has to be spent here on that preliminary study of Sociology which might well form a part of degree courses in the universities. I agree with him that Sociology is an admirable degree subject. For many years it has been a B.A. and B.Sc. optional in Mysore University, and it has been very popular, and has aroused the keen and permanent interest of its students, and formed a very valuable part of their equipment for future service. On the other hand, even if this subject is introduced in the near future in the curricula of most universities, I would deprecate your making a degree with Sociology a condition of admission here. It is quite good that you should give the preliminary sociological training along your own lines. And the men you prepare for social work will be all the better if their previous education has been as broad as possible. Finally, such a condition might exclude some of the best and most profitable students.

Discontent exists throughout the whole length and breadth of the world. It would be a lamentable thing if the people of our country were contented, for a healthy, normal, rational and intelligent discontent is the mainspring of progress. But if discontent is not manifested in a fashion tending

towards the general good if there is no understanding no coordination then the discontent finds its expression in ways that will be injurious to progress and civilization. This is the mood of many people in India to-day more particularly of the ordinary worker. Much the same thing can be said of the students in many places. They are out to fight and to destroy. What they hope to gain by such behaviour it is difficult to see. In circumstances such as these the trained and more mature young men you are sending out of this Institute can do a considerable amount of good in smoothing ruffled feathers in spreading correct knowledge and in teaching patience and reflection.

For you my young friends let India be the apotheosis of all that is good and true and worthy of devotion. To give service to her was I am sure the hope of the founders of the Institute as it is also of your professors.

May this inspiration be with you now and ever!

To those who have now finished their course and are receiving their diplomas to-day I offer my congratulations and my very earnest good wishes for their personal happiness and prosperity and for their blessedness in wise and patient service of the people.

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## Part II—Convocation Addresses

( November, 1942—July, 1946. )

### ADDRESS AT THE CONVOCAION OF THE UNIVERSITY OF PATNA

*Mr. Vice-Chancellor, Graduates of the Year, Ladies and Gentlemen,*—My first duty is to tender my cordial thanks to the Vice-Chancellor and his colleagues for the honour they have done me in asking me to deliver this year's address to the graduates of their University

27th Nov.,  
1942.

I have been reading with great interest a history of your University. It is young, since, of course, to a University a Silver Jubilee marks only a stage in infancy, but is after all not so young as its years would make it, since its affiliated institutions are old and enriched by their association with the University of Calcutta. Its possibilities seem to be without limit, and particularly cheering is the immensely increased demand in this area for university education, a demand that has outpaced even the considerable increase in the number of colleges

History of  
the University.

There are one or two features which particularly impress one with the soundness of the policies of the University. One is the fact that, as soon after the founding of the University as was possible, a separate Science College, exceptionally well-equipped, was opened. Only that now, when among other difficulties, apparatus is so hard to obtain, it is vain to hope for an immediate increase in the number. May this soon become possible. I should imagine it is the greatest need of the University

Colleges for  
women

Another admirable change that has been made since this University began is the institution of a separate college for women. Clearly it is not enough for I find that a large number of women student are non collegiate. As at Oxford so anywhere else a non collegiate student loses a great deal. One must have a college of which one is a part and in which one can feel pride. And it is good to see that this University recognises that a separate college for women is most desirable. Where there is co education in university colleges the women no doubt may play their part in collegiate activities and in a sense their association and competition with men is beneficial to them and to the men also but nothing can compensate for the absence of a college of their own where all of them at the different stages of social freedom may live with complete lack of em barrassment and run their own concerns in the way that best suits them. There is no doubt whatever that at any rate for a long time a somewhat sheltered career will be best for our academic womanhood. Whatever you do of course you must have co-edn cation to some extent since there cannot be a women s college in every place nor can such a college be easily provided with all the advanced courses not to speak of the professional courses. But I think we should be governed by the general idea that, wherever possible, women s colleges for women are best.

University  
Union

I wish you had been able to build your University Union. Probably it is not a crying necessity since

the colleges no doubt provide for their own students a great deal of what the University Union would provide. Yet the same soundness of instinct that seems to appear in everything that the University does is evident here. As I am going to suggest later in this address, what we all need is to become broader, and broader, and yet broader in our relationships and efforts and sympathies, and it will be of great value to have a place and organization to provide for the combined activities of the students of the different colleges here. It will bring the teachers together too. And it may help towards University consciousness in both staff and students, an excellent supplement to, and even corrective of college consciousness.

The convocation of a great university is, as a University  
Convocation.  
rule an occasion, both solemn and exhilarating, radiant too with the hope and resolution of its hundreds of young graduates, who move forward after their first decisive success in life. Over this grand hope of theirs presides the sage and revered spirit of their University which has done all that it could to train and arm them—above all to train them in the ways of knowledge and of reason, to arm them with the might of self-discipline. I am sure that this University has thus earned the honour and gratitude of those who graduate to-day.

But I wish that they might be having a *happier* convocation. I am sorry to think that the graduates



will have to look back upon a convocation which lacked the presence of His Excellency the Chancellor. His presence would have been both an honour and a pleasure to me personally and would have lent distinction to the occasion. I hope and pray that happier times are in store for us all that happier relations will soon be re-established and that you young men and women of the University will offer him a warm welcome such as he eminently deserves both as your Chancellor and as a sympathetic and high minded administrator deeply interested in your welfare when he presides. Let us hope he will on the next occasion. Those who make it difficult for him to attend bear a grave weight of responsibility upon irresponsible shoulders. May the day soon come when throughout India the dignity that is essential to the very idea and tradition of a university may irresistibly possess the mind of even the newest and humblest undergraduate!

Universities  
and the War.

The last few months have not been one of the golden periods for our Universities. It might well be expected that at the time of supreme danger the inspiration that should strengthen and save us would come from them. Instead of which they have—most of them—simply gone out of action and so far from inspiring and guiding the whole country have been doffed by their own students. When we win hardly through to the peace for which we are now fighting there will be much food for thought in this.

Until this war, which ought, I think, so to fill our minds as to press all else into the background, until this war is victoriously ended, there can never be for us an atmosphere in which we can duly meditate our academic duties, as at convocations we have been accustomed to do. We have not been invaded; it seemed a miracle that saved us; we hope that such danger will not return. But there remains this deadly danger which by our united effort we must overcome, the danger that a complete, final victory may not be won, that civilisation may remain vulnerable to savagery. It is difficult to listen with patience to those studiously moderate persons who, with delicacy of judgment, do, *on the whole*, prefer the Allies to the Axis, and count them slightly the superior of two groups of self-seeking materialists. Germany and Japan have been at pains enough to blazon, in both word and act, their own true colours, and to show, in every occupied place, how they propose to rule the world—perpetual servitude of all other peoples and the savage crushing-out of every kind of personal value and liberty.

We cannot rightly seek to escape from the thought of our war-duty into the peaceful old-time atmosphere of a university. And if now I proceed to consider some aspects of a university's work, I cannot hide my pre-occupation with these tremendous issues. It is more true now than at any time within the memory of any of us, more true indeed than at any time in India's history, that what we are doing and planning now, at this moment, is in

a sense decisive To fail now is not only to fail ourselves and our own time it is to fail the future and that is the worst betrayal possible The noblest of mankind have loved the future and undertaken any sacrifice for those who shall come after them

Universities  
and the past.

It is the natural tradition among universities everywhere to be pre occupied with the past The humanist's business is mainly this to cherish and revive the memory of the past records of mere event and change of thought of creation in power and beauty This is the heritage of the spirit so vast that none can fully apprehend it But it enters into the atmosphere of a university and makes it venerable even when in years it is young Any responsible person who breathes that atmosphere is nourished by it in ways far beyond his conscious studies. We should be the more careful to keep it immune from passing controversy and from the heat of prejudiced passion personal communal or national But it is not right that any one even the most learned should live wholly in the past, or should so venerate it as to conceive that man's works are of value in direct proportion to their age This is a common delusion among university people Many an old manuscript which in its own day was of little worth is dug out and fondled and pondered over and classified with scrupulous care Or the devotee of antiquities may trace with the most painful apparatus of scholarship the minutiae of a long past administration which matters less than nothing to us

now Not all that is true is worth knowing, not all that is old is sacred, and all this is just the sham of scholarship Many and many an eye has been dimmed by years of utterly fruitless labour, and the time has come, I think, when before any research is begun, one should ask whether it can have any genuine fruitfulness for our day and generation. Inevitably, therefore, scientific investigation must at the present time be considered of more vital importance than research of a historical or literary or speculative kind We need not deny the paramount value of those studies concerned with human nature and life. But, to speak rather crudely, perhaps, we have already rescued from the past all that we need from it of history, of literature, of philosophy That store will serve us well The discovery that we most urgently need now for our understanding of things is in the way of scientific experiment and reasoning, with a closer collaboration of sciences than ever before, with the mathematician accorded a new-place of honour, and the philosopher called in to interpret—and a second-rate philosopher he may prove nowadays unless his own *scientific* knowledge gives him competence here The special encouragement of scientific research for the practical purposes of industry is obviously incumbent on any university but what I have been thinking of here is of more academic value, the scientific investigation which is directed ultimately towards metaphysical understanding, so that science becomes prominent among the humanities themselves.

That such work cannot prosper except by the widest cooperation has long been recognised by our universities and the annual Science Congresses ever broadening in scope have proved of immense value in bringing about personal intimacy between our investigators and correlating their work. The visits of great scientists from Europe have been helpful also. Nor have our historians, philosophers and economists been unaware of the advantages of such contact with their fellows both Indian and foreign. This movement towards a unified effort of scholarship and exploration is one of the healthiest signs in our university life. We ought, I think, to stress this idea of unity which the very name university implies. It is probable that at first that word implied merely a unity of faculties within the university and even that is worth pondering. The compartment idea, the very notion of any sort of exclusive specialisation is fraught with danger. It has been a trouble to us in the lower reaches of education.

#### Specialism

It is really a shame to make even the little boy a specialist and to pretend we are able to discover when he is yet a child the bent that is to determine his line of study and perhaps eventually his line of life. It is not fair and I would urge that in high schools we ought to give him a training that will not fit him for anything in particular but will simply train his powers, give him a certain breadth of knowledge that will help to prepare him for life if he can study no more and will be a good foundation for any

special study thereafter. It does seem unwise and unfeeling to detect literary or scientific bent at, fourth-form stage, when the child knows practically nothing and has had little chance of responding to different stimuli. And surely, even were the bent established, it should not be yielded to at once. It might well be considered that, the stronger the child's *preference* for something, the greater his *need* for something else. It has been found elsewhere—I wonder whether it is your experience here—that the ordinary science student (and not seldom the teacher of science himself) has not merely dislike but contempt for literary study. Now there is a case of sheer deficiency, which in all conscience we ought to set right. We ought to humanise the scientist however reluctant he may be—not in the technicalities of humane study, but in that within which it ought to appeal to all. Conversely, we find among students of history or philosophy, very frequently a really consummate ignorance of the simplest, most ordinary scientific facts and methods, and they are infinitely the poorer for this, and the less competent, perhaps, even in their own subjects.

One specialistic error that I think, we often make is the undue encouraging of students to take honours courses. At the university stage, of course, specialism is often, quite appropriate. But how often (this I ask of the professors assembled here)—how often do you find that a man desires to take an honours course, not because of any outstanding ability but simply because of *lack* of ability, because he will get

Honours  
courses.

on better within those narrower limits? In fact an honours course may be easier than a pass one and very much less profitable. Surely it is best even at college for the man of ordinary abilities to have the broadest possible education so a proper honours standard might be maintained and the man of great ability might work on their own level and proceed at their natural pace. This is a digression but rather a serious one and here I would appeal to the commonsense and charity of professors against their natural pride in large honours classes.

National  
unity

But to return to the question of unity and co-operation among faculties within a university or a college. It is not always observed. A jealous hostility between faculties is not entirely unknown and sometimes the relation between one and another has been mainly a mutual studious scrutiny of laboratory grants or number of demonstrators allowed. It so happens—and of course you are far more precisely aware of this than a layman can profess to be—that just at present the interdependence of studies has assumed such importance that even the professorial specialist can contribute but little to learning unless he possesses a fairly comprehensive amount of accurate knowledge of the most recent advances in other spheres. We have come to realise that any really intelligible truth must be the joint discovery of physicist, chemist, biologist, mathematician and metaphysician and even then it will so baffle our powers of statement that we must call in the figurative apparatus of the poet.

When this singleness of purpose informs each university, it will be the easier for all our universities to work together in a single national effort for the advancement of knowledge and learning in India. But, far beyond this, they may, by this unity of theirs, help to promote our national unity

Unity—how blessed is that word and that idea, Unity.  
so inspiring, so profoundly necessary to us in India, and so very hard to attain! If there is any real message that I have for you, especially to the young men with whom our future rests, it is just this that throughout this country we must not in any sense whatever be separate. ours must be the virtue, ours the power and glory, of a single nationhood. There are those who, looking far, too far, ahead despise talk of nationalism, conceiving that the only worthy citizenship henceforward is citizenship of the world. There are others whose view is precisely opposite, who prefer to think that India is not, and cannot be, one nation, and that a permanent conflict of interests exists, which makes impossible any singleness of consciousness and constitution. To me, India, one Nation, is a most inspiring thought and a most reasonable one. I see, too, all around the growth of this consciousness. This is the land of all of us, to whatever race or creed we may belong.

We all know well how serious are the discrepancies and conflicts of tradition and mode of life and thought, and, perhaps most serious, of economic

Conflicts of  
tradition  
and  
interest.



interest but it is our absolute duty to forge all this diversity into a single comprehensive state within which there shall be absolute liberty for each composing element and absolute justice and confidence of justice between them. It is not beyond our power. It is great too fine a thing to be impossible. We must be men of faith faith in India destiny and then no mountain of difficulty can fail to be removed. Nationality then is by no means too *broad* an ideal for us to-day. Nor is it too narrow an ideal. Did you ever hear of any cosmopolitan anyone whose country is the world who was of any value to the world? My country first from which my life has sprung whose people are my people whose very soil is dear. He who has no country is nothing the sap of life cannot flow into him he must live on thin intellectual sunlight. We must have a certain narrowness of view if our view is to have any shape and significance. Our first and deepest loyalty must be to our own country and people and this at once prepares us for still wider loyalties and reaches them to us. Here can be no conflict. I am sure that he who most deeply and wisely loves his own country is the very man who will most deeply care for the well being of mankind. Just as he who as a child at home has truly loved his parents and his brothers becomes thus so rich and true in love that in the world he will care for his brethren so love of our own people will teach us a wider charity and service far better than any vague theoretic idealism can. As Harry Emerson Fosdick has said 'No other nation can mean to us what our

nation means Here are the roots of our heritage, and here our central loyalties belong. But because we feel so deeply about our own land, we understand how other people feel about their lands, and using our patriotism to interpret theirs, we grow, not in bitterness but in understanding and sympathy."

What is the function of a great university in promoting this Indian unity? In one of its aspects, this is a problem of culture. Several languages, each with its own literature, several religions, each with its own philosophy and ethics. They all seem to care most, at present, about their differences and rivalries, and this, no doubt, is human nature. Few indeed, though most eminent and wise, are those who have cared to think not of Hindu culture, or Muslim culture, for example, but rather, of Indian culture. I suppose it may be argued that the opposition of religions is so radical, and culture is so intimately related to religion, that fusion of cultures is as unattainable as a fusion of religions. But this has already been denied by history, and already we can speak with pride of Indian culture. Speaking in Benâres last year, Sir Tej Bahadur Sapru remarked, "As time has gone on in our history there has been a remarkable blending and fusion of the original Hindu culture with that culture which is popularly called the Muslim culture but which is clearly traceable to countries like Persia and to a certain extent Arabia, with the result that at least in Northern India during the last three hundred years or more

Universities  
and Indian  
unity

a mixed common culture has grown up which may truly be said to be Indian Culture

It is the task of a university to encourage deliberately so to speak scientifically that which by natural process is already coming to pass and this fusion of culture can be hastened and guided and enriched by any university which deeply cares about it. There are curricular changes that would help there are ways too outside the curriculum but above all this is a matter of attitude on the part of those who teach. It could never be suggested that between Hindus and Muslims and other communities there should be identity either of thought or of custom for just as I have insisted that a people's vitality must come from the special national source so the energy and worth of a person must be intimately related to his own religion and tradition. But the prevalent attitude of isolation of superiority even of intolerance and hostility should give way completely to the positive desire and effort for mutual understanding respect and co-operation. There is no doubt that in colleges and universities students who play games have without effort simply forgotten differences of community. So also in the life of non-communal hostels. Why? I think that here there are two secrets. One is that on playing fields and in hostels people get to know each other and are surprised to find that what is different is a small fraction of self and of life compared to what is common. But the other secret is still more important that those who are working strenuously together

for a common end, whether victory in a game for instance, or victory in a war, find that comradeship simply overwhelms every sort of difference. If only it might come to pass that all sections of the Indian people were intent on defence and victory in this war and strenuously working together for this, our differences would melt in the heat of this energy. This again is a digression—a digression to the most urgent of realities. I return to what, in the fostering of a truly Indian consciousness, our universities may do.

Indian culture is growing, and now a new political structure is to be made, and will be made the more quickly and securely the stronger our sense of unity becomes. Here, too, there rests upon the universities a heavy responsibility. The problem is one of exceptional complexity, and nothing in political history is adequate as model or guide. The different sorts of reconciliation which must be embodied in the constitution of the new India demand the calmest, most patient, most disinterested scrutiny. Moreover, this is work for men of comprehensive and accurate knowledge both of affairs in India and of every sort of political experiment past and present. Again that constitution when arrived at, will itself be an experiment, and for a considerable time its working, and its bearing upon the various elements composing the body politic, will have to be studied with the same dispassionate care. There will be a wonderful opportunity for the universities to co-operate with the practical

Political  
structure  
of India.

politicians, contributing to the discussion of every urgent problem a fund of knowledge and quiet judgment. Can we be quite sure that those whose university business is the study of affairs are themselves totally free from partiality and the influence of interest narrower than those of the people as a whole? I fear that often it has not been so. But I am sure we all agree that it must be so if men are worth of academic office. And further there is the duty—certainly a most difficult one—of inducing a certain calmness and impartiality of judgment in even the ordinary student sent out by the university to take his part in the political as in the other activities of life. In the nature of things every graduate exercises an influence far beyond that of the average citizen and is regarded by the less lettered public as one who both knows and judges better than they. In fact, a certain degree of leadership however limited or unconscious, is thrust upon every man who has been to a university. The blind leader is a curse to the community and it is a frequent experience that self-confidence and aggressiveness are proportional to blindness. He who has taken the trouble to study and understand has some sense of his own limitations. If only the universities and colleges could exercise continually on the whole body of students that moderating influence which should come from an intellectual environment and could instil a modicum of political fact and principle in all of them not only those for whom politics is a curricular study, how well they would deserve both of the student and of the country!

In turning to the graduates, congratulating them and wishing them success and happiness, I would only ask them to be *wise* in the service of their country. All I have said is meant for them. They are in a tiny proportion of society, and the more is required of them. They ought to rise superior to excitement and passion, and be able to quiet these in others. They should themselves be thinking men, a rare species, and then thought should make them tolerant and ready for compromise. We believe easily what we fear or what we desire, said a philosopher. To see things from many points of view, to enter into feelings far different from one's own, to understand and care about the ideas and interests of others, though they conflict with one's own, to be as ready to make concessions as to demand them—these are marks of the good man, there are forms of goodness which we positively demand of the graduate of a university. In this we meet with many a disappointment, so many graduates have proved positively illiterate in this finer learning of intellect and heart. Not you, however, not the Patna graduates of 1942. We rely upon you. We send you forth commending your country to your wise and thoughtful service, and commending you also and your future to the fostering care of a free, united India.

Conclusion.

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ADDRESS DELIVERED AT THE CONVOCATION  
OF THE UNIVERSITY OF DACCA

*Your Excellency, Mr Vice-Chancellor, Graduates of the year, Ladies and Gentlemen,—* I am naturally

2nd Dec,  
1942.

conscious of the honour that the authorities of this University have done me in inviting me to deliver the address of its twentieth convocation. It affords me very great pleasure to do so. But my pleasure is considerably chastened by the realisation that the normal responsibility of such an occasion is enormously increased in the circumstances in which humanity not excluding India finds itself entangled to-day. Compared with the immense areas that have been drawn into the present world war the vast numbers not only of men but of women who have been diverted from the arts of life to activities of death the colossal destruction of the products of human industry skill and genius the sorrow disillusionment and hopelessness that infect the feelings and thoughts of incalculable multitudes of people—compared with these things the famous conflicts of the past from Kurukshetra to 1914 appear as little faction fights what Tennyson called—

a trouble of ants in the light of  
million million of suns

Yet in such circumstances combined with an unprecedented surging up of feeling in India accompanied by activities of a most disturbing kind the authorities of the University have had the courage to assess the values of the cultural life as being worthy of attention despite the pre-occupations of external warfare and internal dissension. For this Mr Vice-Chancellor and Members of the University, I offer you my cordial congratulations. This

attitude is consistent with the fine history of the University's first phase of twenty years which I have studied with much interest, and to which I shall now briefly refer.

Thirty years ago the Government of India conceived the idea of a University at Dacca which should be of a type new to modern India and a model of its kind. It was intended that a noble group of buildings with great spaces around them and green playing-fields in this former capital of Eastern Bengal should house libraries, laboratories, and halls which would be the best of their kind, where the young students of Bengal would lead a happy but a strenuous life of high endeavour and great ideals, where distinguished teachers would develop a quiet but far-famed intellectual centre where uncramped by the crowd, and unhampered by the external excitements that deflect energy, and engender separations, a new pattern of life would be developed which would be a synthesis of all that is good in the East and the West. And this was to be the crowning edifice of an educational structure of which the foundation was laid a century ago by the establishment of the Dacca College in 1841—a college which has produced thousands of men distinguished in the public services and noble professions, and created a thirst for modern knowledge in this part of India. The world war of 1914 unfortunately necessitated the postponement of the inauguration of this inspiring scheme. It was

Establishment of the University.



however taken up in 1921 and to day's function marks the termination of its first double decade of existence

University  
Jubilees

We in India have become familiar with the European practice of celebrating Silver Golden and Diamond Jubilees. In America they go a step farther they hold decennial celebrations in many universities. These are not merely occasions for joy and entertainment but are also taken as opportunities for reviewing what has been achieved and for initiating fresh efforts for the expansion and consolidation of the activities of the university. This American method may I think, be copied by us in India with advantage. This twentieth convocation of the University of Dacca may well be followed by a careful survey of its progress towards its ideal and by a renewed and earnest effort to achieve the high purpose which the founders had in view and which the country expects of it.

Educational  
expenditure  
in war time

I have no illusions about the obstructions in the way of educational progress. I am told that the financial difficulties of the Bengal Government after the Montagu Chelmsford Reforms stood in the way of the generous assistance to the University which was originally contemplated. The present world war has I understand prevented the materialisation of the scheme for a Medical Faculty in the University. I know that it is often urged that in view of the need of increasing India's war effort reforms and developments in education

should be postponed until after the successful conclusion of the War. This attitude, I feel, is a mistake, for it is in times of national crisis and danger, when the conscience of mankind is stirred against ancient wrongs, not in times of national apathy and exhaustion, that reforms can be made and developments achieved. A great advance in the British system of education came in the middle of World War No 1, and was made in spite of the large increase in expenditure required by the war effort. Just recently, in spite of the colossal financial burden imposed by the present War Mr R. A. Butler, the Secretary to the Board of Education in England, asked for increased grants for education, and spoke of far-reaching plans for educational advance in the country. The postponement of educational advance would be specially unwise in India where we are only at the beginning of the education of the masses, and when the so-called higher education is so far below the level of what the education for Indians in India should be. Personally, I feel that, in India it would be tragic from every point of view to restrict expenditure on education and other forms of social services on the plea that India is at war. And, if we get down to actual figures it does not take much time to discover that expenditure for education is a mere drop in the ocean compared with that involved in the defence of the country.

At no time has it been more true of Europe than to-day that he who controls education controls the ultimate springs of power. It is not at all strange

that the Fascist Powers have been able by means of education to inoculate the minds of the youth of the land with an attitude to life which has for them the sanctity of a gospel but which to others is a negation of all that makes life worth living. And if we are to counteract effectively what we can only regard from the point of view of ideal life, as evil forces we must in our educational institutions create leaders who have a living faith in freedom, truth and service. It is also through such leaders that we can hope to gather together and strengthen those forces which can repair the wastage of this terrible war and prevent another. No expenditure therefore can be too high on educational institutions which aim at creating such leadership. No economy can be so disastrous as that which starves such institutions. The new China in the throes of a deadly struggle which has now lasted for five years has not relaxed her educational effort and is still diverting all her available resources towards the maintenance and further development of her educational system. That she places very high the need for educational facilities is shown by article 137 of the draft constitution for China which reads as follows —

Educational appropriations shall constitute no less than 15% of the total amount of the budget of the Central Government and no less than 30% of the total amount of the provincial, district, and municipal budgets, respectively.

Dacca was the first unitary University, with its emphasis on the residential system, to be established in India. Educationists all over the country are watching how this system works at Dacca, whether transported to Indian environment, it deserves the famous eulogy of Cardinal Newman — “If I had to choose between a so-called University which dispensed with residence and tutorial superintendence and gave its degrees to any person who passed an examination in a wide range of subjects, and a university which merely brought a number of young men together for three or four years, and then sent them away as the University of Oxford is said to have done some sixty years ago, if I were asked which of these two methods was the better discipline of the intellect, which of the two courses was more successful in training, moulding, and enlarging the mind which sent out men the more fitted for their secular duties, which produced better public men, men of the world, men whose names would descend to posterity, I have no hesitation in giving the preference to that university which did nothing, over that which exacted of its members an acquaintance with every subject under the sun.” It is, of course too early to apply this standard of judgment to Dacca, but in your stock-taking of twenty years’ progress, proper emphasis may be laid on this aspect of development.

The residential system.

It is not enough, however, if graduates go out to the world from our universities imbued with the ideals of truth and freedom and nobly strive

Economic uplift.

to hold aloft these ideals. No leadership can succeed in India which does not attend to the dreadful disease of our body politic—the appalling poverty of the masses. In no problem of administration during many years of public service have I been more interested than in this, and I may say to you with conviction that modern knowledge has made such poverty absolutely unnecessary. Notwithstanding the misuse of scientific invention for destruction and death-dealing purposes, the genius of humanity has also given us a wide range of implements to serve the progress of the race. From the dawn of the agricultural age up to recent times human civilisation has depended mostly upon slave labour. It is well known that in Athens at the time of her highest glory there were four slaves to each citizen. In Rome the proportion was greater. To the slave captured in war was assigned all important work of the household, cultivation, irrigation, and handicraft.

The triumph of modern knowledge is that it has made human slavery absolutely unnecessary for civilisation. A machine can easily take the place of the slave and human muscles need no longer bear the drudgery and pain of work that machines can do. And there is no reason why the people of every country should not enjoy a fuller and more satisfying life provided the country possesses sufficient natural resources and what is more important, the people have the ability to explore and exploit those resources. The Red Indians who lived in North America barely three centuries ago had no

idea that their problems of food and living could be satisfactorily solved except by continuous wars between the tribes for the possession of small fields of maize and corn. Yet, to-day, the same country maintains 130 million human beings with food in such excess that, to keep prices up to the level desired by the merchants, maize has sometimes been burnt and milk thrown into streams. The standard of living is so high that there was a motor car for every five persons in the United States up to the coming of the States into the War. Sanitary and prophylactic measures have become so perfect that the average expectation of life is more than fifty years, twice that of India. All this has been due to the ability of the people in harnessing the power that modern knowledge has placed at their disposal. We know well that India does not lack natural resources. Her fields and mountains, her waters and mines, can give us in abundance all that we want. But have we got the ability to develop these resources—men and women with the requisite technical skill, who have learnt to dare and to pioneer? The universities of India can provide part of the future affirmative answer to this crucial question.

In the circumstances of our time it is inevitable that the relationship between the universities and national defence should call for earnest consideration. In countries immediately affected by the war the relationship is no longer a subject for occasional debate in academical associations, for the simple reason that there is no one left to debate it.

Universities  
and national  
defence

Air raids and threatened invasion have put an effective gag in the month of armchair argument. In saying this I do not mean to indicate that I have a prejudice in favour of war as a means of stopping conversation. I am all for free exchange of ideas and convictions even on matters on which my own mind such as it is has been made up. But it is possible for the bandying of established sentiments and foregone conclusions without advance towards creative intelligent activity to get to a state of futility at which one is tempted to think that a threat, if not an actual attack from outside might have the same useful effect in India to-day as the attack of Japan on China had on the antagonistic war lords and communities of that once riven and now united country.

There is it must be admitted (apart from the political and religious enthusiasms that tend to obscure thought and action) a wide crevasse between idealists who would keep the education of youth free from the complexes of killing and destroying that military training cannot help creating in those who participate in it and the realists who see in the students of our colleges the finest material for building up an effective defence of our country. However we feel on this matter (and I confess that I have my private vision and hope of a time when human relationships will rise to a level worthy of humanity and forget its present fall to a stage lower than the simple ferocity of the jungle) we are being forced by stern necessity not only into restrictions on our

personal expressions and desires, even our needs, but into expansions of power and action that some of us do not relish, but that all of us have to submit to if such small measure of civilisation as we have attained is not to be torn from us. Most earnestly I desire that the lack of confidence in the good will, and the ability of India to contribute the vast material and psychological energy that she has in her keeping, should pass away, and that in a free partnership of high ideals, rid of humiliating distinctions and superiorities, she should take her rightful place in the struggle against the threat of a future that would bring her miseries and deprivations of a much more terrible kind than anything that she has experienced in her past

Meanwhile there is the problem of the universities and war effort. In this, it seems to me, we may find the fulfilling of present needs of defence with a minimum of risk to the degradation of our cherished ideals of human friendliness and goodness in the future, in a middle way between the exclusion of military training on the one hand, and the swamping of culture and scholarship under a flood of military enthusiasm on the other hand with incalculable loss to the fine feeling and benignity whose development is the justification of such an institution as this. If we are to have military science taught in our universities, let it be as a chosen optional, and the work for it done in its own environment, like any other of the sciences. And, in this connection, I think we might take a leaf out

University  
and war  
effort



of the book of the old Samurai (Kshatriyas) of Japan who because they were the most active and pugnacious class of the nation brought into existence the art of the tea ceremony and the Noh drama on the ground that they needed to give special attention to quiet contemplation and high thought in order to keep their lives from being lopsided. They put their finger on the central purpose of the university the all round development of the individual. I do not see how we can exclude defence from development. But I do see that if military training is to be included in education it should be set-off by training in creative expression and beauty and artistic tidiness which if made obligatory and universal in world-education would tend to diminish and ultimately to do away with the horrible necessity of having to learn to kill our human brethren for fear they might try to kill us. How far we are from the noon of man when we think of things in this plain way!

Speaking now particularly to the graduates of the year I would say this. If you have taken the trouble (sometimes the very real trouble) to read the Convocation addresses delivered to your predecessors by mine you will be justified in whispering the word platitude when I say that this function marks the beginning not the end of your careers and that on you rests the responsibility of the future a future which we past graduates (I fear not very brilliantly successful ones) will hand over to you. I am not however inclined to apologise for uttering the foregoing platitude even

before this audience of both learned and intelligent people I am inclined, rather, to justify it by another, by the platitude that the tragic blunders of the human race with their mad climax in world-conditions to-day, are due to the following of demonstrably false platitudes, and the ignoring of demonstrably true ones

I shall not dwell on the false platitudes. I am a man of peace, and shall not risk the arousing of the warlike spirit in any of my hearers by treading on anyone's pet corns—including my own, for I too am a walking platitude, doing and saying what my ancestors have done and said from time immemorial as you, I suspect, also say and do I prefer the way of positive statement of what I personally feel to be obviously and simply right leaving implications and implementings to other occasions and places The true platitudes to which I refer are none other than the basic teachings of all the faiths that have been elaborated through the thoughts and emotions of humanity out of the intuitions and aspirations of a few leaders of the human race These hoary and holy platitudes, which myriads profess and only a handful practise, may be concentrated into one, in three phases like sunrise, day, and sunset

Whatever our tradition, religion, colour, status or income, we share with humanity, at all times and places, a common origin in the life of the universe, however we may name that life, a common process of living, and a common terminus of life Of what may have been before this life or may be after it, I shall not speak. I am satisfied that if the

platitude of essential human unity had been treated as a law of life instead of something to sentimentalise about occasionally if it was acted upon in the structure and processes of human relationships, the stupid history of humanity would not have been written and would not have attained the efficiency of destruction agony, death and sorrow to-day makes one ask whether we are witnessing the death throes of a civilisation that has failed to justify itself, or the birth pangs of a new opportunity for human advancement.

I am inclined to take the optimistic view that the world, like the graduates of the year is about to enter on a new and higher spiral of life I do not think this view is merely temperamental or wishful. You will have observed I am sure as I have observed that social and economic changes which a few years ago would have been regarded as the dangerous dreams of romantics and revolutionaries have under the compulsion of war been accepted as essentials of daily life. We suffer if not gladly at least with as much cheerfulness as we can restrictions on our movements our utterances (even Convocation addresses) our eating and drinking, our incomes and expenditure restrictions that five years ago would have been condemned in election campaigns in countries then called democratic condemned by the very men who now impose them as attacks on the fundamental liberties of the people.

However much one may resent the enforced necessity of changing from the speedy indolence

of the motor-car to the slow healthfulness of the cycle or "shanks' mare," however restrictions on sugar may worry the person afflicted with a "sweet tooth," I feel that behind these and similar incidents of our life today there is a world-wide pressure against the narrowness of personal and group egotisms, the individual ambitions and racial superiorities, that are the central influences of the present sub-human condition of humanity. This pressure I regard as the star of hope in the black sky of contemporary human history, the one consolation in an otherwise dismal world. The race is being compelled by external circumstances to give attention to the platitude of human unity that it has failed to recognise from within.

Your University is a comparatively young institution. It possesses one great advantage, however. It is a small university so far as the number of students goes and the number of colleges affiliated to it, is also comparatively few. It is, therefore, in a position to pay more attention to the individual student than is possible in the larger universities of India. One of the chief defects in university education in our country is the lack of close contact between the professor and his students. That close personal contact between teacher and taught, which provides the foundation for good university teaching, and through which the character of the student is best moulded, is largely absent, and with it vanishes, in great part, the intellectual atmosphere that one expects to find

Advantage  
of a small  
university.

within the portals of a cultural and educational institution.

Development  
of the whole  
man

Quality is generally preferred to mere quantity whether in the case of commercial or human products. The universities should I feel exercise special care and devote close attention to the development of the character of the students as much to their general culture as to their intellectual equipment. In other words they should try to make them useful men and patriotic citizens and not merely learned men.

It is recognised now that the secret of teaching lies in the freedom of the individual and that any thing like mass teaching must go. Freedom of the individual is not an end in itself but it is the condition in which the pupil does his best work. The worry about education used to be how to get it. The worry now is how to give it and what it is when had. In simpler days there was not any doubt that education meant the difference between a person who was able to read and write and one who was not. Even now there is a literacy test. But some large percentage perhaps as high as ninety of literate people are modern illiterates, if their knowledge and understanding are tested by the modern aggregate of human knowledge and understanding.

The main function of university is the development of the whole man not the mere imparting of knowledge the development of the intelligence of the students, so that he can cope with the

problems of practical life The university is an educative body, a source of truth and wisdom, the refuge of truth and the home of freedom

Viscount Bryce once said of America that he reckoned that the most helpful aspect of the Republic was the spectacle of the schools and colleges struggling to fashion the right sort of an America, tempting the rich to service, conveying to States the idea of civic duty, preserving the great popular heart from envy and hatred and establishing a standard to which men might repair and make a stand for the eternal values Is it possible to say this of our universities and schools in India ?

In his farewell message to India, H. R. H the Duke of Gloucester referred to the vital importance of unity in India His Royal Highness' words are so pregnant with meaning that I am tempted to quote them here in full Recording his personal impression, he said, " The first thing that struck me was that India is a country fashioned by nature to be united Divided against herself she would be weak, united she can be great and powerful beyond measure While uniformity is not to be expected in such a vast country, while there is room for difference of race, religion, language, and custom, unity is a necessity, and it seemed to me that already there are strong influences at work breaking down the barriers of division and emphasising the fundamental unity of the country Of these influences the strongest to-day is war. "

Unity in  
India.

If only India can achieve unity! And why not? In unity alone there is freedom and in freedom alone lies real life and happiness

Anything that a thoughtful and serious man can do whatever his profession or vocation to create a feeling of oneness in the country is probably the most worthwhile thing that he can be doing. The educationist can achieve a great deal by upholding the idea of unity and in moulding the younger generation to a way of life which will lead to the solution of conflicts and the growth of a new and broader outlook. Both inclination and reason place me among the optimists. I believe the future will be better than the past. The destiny of India is unity. Geography, time and common dangers and interests work towards its integration. Indian rivers rise, fall and flow without reference to provincial and State boundaries. Every instrument that science forges from telephone to television jumps frontiers. People cannot be left in compartments in the world of To-day much less in the world of Tomorrow. The eternal business of living must go on.

I am one of those who has great trust in reason as the organ of human virtue and the guarantor of social peace and justice.

If we are involved in conflict to-day we may attribute it to the ignorance and superstition of men and look forward hopefully to the day when increasing education and advancing intelligence will have dispelled the bigotries of ignorant men.

and destroyed the parochialism of backward communities and races. And the greatest ally of reason is time, for time is an important factor in human affairs. It gives a chance for patience and thought and experience to work out a solution of difficulties. The value of time is that if men would only be patient if they would only restrain their passions, if they would only set their minds and think questions out and discover the best means of dealing with them, if they would only keep a cool head and not be betrayed by sudden emotion into foolish or violent action, they would always be certain in the long run to come out right.

Graduates of the year, you are on the threshold of a great era in the life of man. You should try to equip yourselves for it, always remembering that there is a vast gulf that divides realities from mere emotionalism. At present we live in a world which is being taught or forced to deny the brotherhood of man. Everywhere in the world there is restlessness, suspicion, apprehension. Nowhere is this more so than in our own unhappy land. It is supremely important that the rising generation should take its share in the long, slow process of purging the world of the result of human carelessness, human short-sightedness, human greed. It is incumbent upon every one of us to go on in faith and hope, using all our spiritual endeavour to create an atmosphere in which peace and harmony might be found.

Message to  
outgoing  
graduates.



All should realize that it is a world revolution which is upon us

We rejoice to-day in the freedom of thinking But how many in our country are availing themselves of the privilege of thinking? The thought of the country has to be awakened, the youth of the country should take an interest in the great political religious social and moral problems If we can get the young people throughout the length and breadth of the country thinking and discussing these great themes and cultivating a balanced intellectual judgment our destiny I believe is assured

Into a storm raked world you new graduates have to pass and press forward in a struggle demanding your every effort But fear not Be optimistic Never give way to despair For things are seldom so bad as we imagine them to be Let us give our duty well and manfully uphold righteousness by deed and by word be both honest and brave serve high ideals yet use practical methods For it is only through hard endeavour that we shall ultimately attain the goal of true national greatness

And if my wishes can benefit you now or hereafter I wish you novitiates in the brotherhood of University men and women health and strength to serve and to find happiness in serving the country to which you owe allegiance, and through which, if you so will you can serve mankind

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WELCOME SPEECH BY HIS EXCELLENCY  
 SIR HENRY TWYNAM, CHANCELLOR OF  
 THE UNIVERSITY OF NAGPUR AT THE  
 ANNUAL CONVOCATION 1943

14th  
 August,  
 1943.

It is my pleasant privilege to introduce to you Amin ul Mulk Sir Mirza M. Ismail K.C.I.E., C.B.E. Prime Minister of Jalpur State to whom on behalf of you all I accord a most hearty welcome. In fact of course Sir Mirza needs no introduction because his name is known throughout the length and breadth of India as a distinguished administrator who served His Highness the Maharaja of Mysore for 33 years during the last 15 of which Sir Mirza was the Dewan of that important State. We all know what marvellous progress has been made by the State of Mysore during the period covered by Sir Mirza's tenure of the important post of Dewan. We have heard stories concerning Mysore which sound in less favoured parts of India almost like fairy tales so attractive is the description which they convey and so far removed are they from the conditions which obtain in areas less favoured by nature and less wealthy relatively than the State of Mysore.

In addition to his administrative qualifications Sir Mirza possesses a comprehensive and a personal acquaintance with the complexities of the Indian political problem. He attended the first the second and the third Round Table Conferences the first as the Representative of the Southern Indian States of Mysore Travancore, Cochin and

Pudukotta, the second, as the representative of the States of Mysore, Jaipur and Jodhpur. The third Round Table Conference and the sittings of the Joint Parliamentary Committee, he attended as the representative of the State of Mysore. Since 1941, Sir Mirza has been Prime Minister of the famous Rajput State of Jaipur.

The above is a brief history of the services rendered by Sir Mirza, during the course of the last 33 years. But the account which I have just given you is but a skeleton account which requires to be covered with some description of his personality, as known to the Indian public, in order to give you a correct impression of Sir Mirza Ismail, the man. Suffice it to say that he is known not only as a broad-minded and progressive administrator but as a statesman, possessing magnetic personality, a passion for progress and an attitude of mind, which has given him a reputation throughout India as one free from communal bias of any kind.

I now have great pleasure in calling upon Sir Mirza Ismail to address this Convocation "

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## ADDRESS AT THE CONVOCATION OF THE UNIVERSITY OF NAGPUR

14th August  
1943,

*Your Excellency Mr Vice-Chancellor Graduates of the Year Ladies and Gentlemen*—I need hardly say how greatly I value the honour which your distinguished Vice Chancellor has done me in inviting me to this function and in giving me an opportunity of addressing the University and in particular you young men and women, who have received to-day the hall mark of university education and are trusted by your University to play such a part in the world as befits citizens of a great country with a great future before it

As you look back on this college time now ended you are entitled to ask what the University has done for you. Has it equipped you with the knowledge that you need has it given you a right outlook on life so that you are now ready to live and act as useful citizens and honourable men? But the University and the country are equally entitled to ask you whether you have taken due advantage of the opportunities of college days

A university has been described as an association or corporation of scholars and teachers engaged in acquiring communicating or advancing knowledge pursuing in a liberal spirit the various sciences which are a preparation for the professions or higher occupations of life

This is most obviously so in matters of applied science upon which both industry and agriculture depend but it is so too in the urgent affairs of politics and economics and in all the arts and even in the purest and least practical forms of science itself For we are coming to a time of national rebirth when university leadership will be needed in every sphere both of external progress and of inward health enlightenment and inspiration To emphasise and foster the unity of our Indian culture and the true kinship beneath all our differences is a constant obligation laid upon academic men whose whole time and life is dedicated to dispassionate thought and to the cultivation in themselves and others of the finest fruits of mind and spirit

Dut es of  
Professors.

This is no doubt a sort of exhortation to professors and all other worthy members of the staff of a university or college But perhaps most of them need no telling in this matter from anyone The inward urge is there And very frequently it is frustrated in bitter disappointment and even tual despair by the conditions in which their work has to be done The duties of professors are often much better realized by themselves than by those who employ them who all too frequently deny them opportunity or leisure for this essential task

You may be sure that if a man has to lecture to university classes three or four times every day

The third duty of the professor is that of teaching and guiding and in every way helping the students. I think that this is the most important duty if we were to make an assessment of values. A number of fine scholars could form themselves into an admirable body for the advancement of learning and do most useful work but that would not be a university it might rather be called an academy or an association. That which is most essential to a university would not be there for I would say though I have so exalted the research idea that the university's duty to the least of these young men that trust themselves to its care is still greater than its duty to the whole world of science and of art. For in the case of every one of these students however ordinary it will depend largely on the university whether at last heaven is to rejoice or mourn over him. I do not think universities have as a rule troubled much about the heavenly verdict on their handiwork and this duty can never be performed until our university and college methods are far more intimate and more animated by personal concern than has in most places been possible as yet.

Study "in  
a liberal  
spirit"

In considering what should be taught and how may I read again the later words of my quotation?

Pursuing in a liberal spirit the various sciences which are a preparation for the professions or higher occupations of life. By sciences are here meant all departments of higher study the arts included and the preparation for occupations does not mean

a merely professional training in the sense of training in professional craftsmanship. When a university is making a doctor or an engineer, its function goes far beyond equipping him with the necessary scientific knowledge and with routine principles to be applied in a lifetime of practice. Even here, in science of the most definitely practical kind, the teaching and the learning are to be done "in a liberal spirit", that is, with a certain intellectual fervour and delight, most scrupulous and laborious in respect of *fact* and *measure* but inspired, beyond this, by an almost romantic love of *reasons* and of a scientific unity going far beyond the special subject and practical purpose of the study. Even practical science must, in a university, be regarded in this way, and with regard to pure science the case is more obvious. In literature and the arts it is more obvious still, and we find that even here mechanical planning and teaching may ruin everything. If history is only facts, descriptions and dates, and literature also is but this, with the addition of a memorised critical jargon, we lose the great purpose and justification of such study—the intelligent delight in law and beauty, and insight into human nature and affairs. Study "in a liberal spirit" is, in the deepest sense, an *education* even when it is a practical training for a specific career, and it is no less important when it aims only at the making of the man himself, to whatever uses that perfected instrument may eventually be turned.

Our danger is that subjects which are in themselves the most liberal may be dealt with illiberally, in a spirit of essential ignorance and indifference. And obviously on this view the narrower the education the less liberal it is likely to be. I have repeatedly ventured a protest against the so called specialism to which even our high school children are subjected and I think that one great feature in our urgently needed university reform is to give a more comprehensive education to our students particularly those who take pass B.A. or B.Sc. degrees. I think no one will deny that in India the ignorance of university graduates is appalling and this applies with great emphasis to a large proportion of those who become teachers even in high schools. Their job is to teach particular subjects in their classes, and they have nothing else at all to tell or give to their pupils because their university has given them no more.

The setting  
forth of  
facts.

I should like to suggest a few sorts of knowledge and understanding that every school teacher (and I do not speak only of high schools) should have acquired in his university. He should really *know* a fair amount about administration both political and civic. It is not fair in these critical days of progress and planning that the children should not be told about these things because their own teachers are ignorant of them. Surely it is not too much to expect that every teacher (in a university also) should be acquainted with the actual facts of the British connection with India not in great detail



but in enough detail for him to be able to give genuine and accurate information to his pupils. Both students and schoolboys are at the mercy of politicians' catchwords because their own teachers do not tell them the bare truth. What is wanted in this political business is just the setting forth of facts, the giving of an example by the teacher in mere accuracy and dispassionateness. What an effect this might have in promoting both knowledge and thought in the young man's mind! I do not mean propaganda though there is a place for that too. I mean only that the teacher himself should have learnt about these things at his university, and should have got so fixed in the habit of intellectual consideration of things that his students, under his influence, would be positively ashamed to substitute claptrap, slogans, prejudiced preachings, for correct information and the honest processes of their own thought.

Another kind of knowledge that every teacher and every university man should acquire at the university is knowledge of the cultural traditions of his own country (not merely of his own religion); and also of the social problems which are just as important and difficult as the economic and political ones. I say that every graduate should understand every one of these things. It should not be open to a man to become a B.A. if he has just a bookish elementary knowledge of a few selected subjects and ignores his country's heritage and problems. And science graduates, equally, should

Knowledge  
of cultural  
conditions

be aware of these things. It is from our graduates that such information and understanding has to come to the people in general and (again I emphasise it) to their pupils in the schools. There are universities in India where you can become a B.Sc. a university graduate on a study of science and mathematics only. And men thus limited thus ignorant are to be our torch bearers among the people. From this single fact an essay in mournful condemnation of our educational practices might well begin.

Gaps in  
knowledge.

Scarcely less unfortunate is the fact that the typical arts graduate is quite at sea with the most elementary scientific conceptions whereas he ought surely to have some idea of the main tendencies of scientific progress as they affect both our practical life and our understanding of ourselves and the world outside us. It has been found too when attempts have been made outside the curricula to interest the science man in the elements of humane study and the arts man in the methods and ideas of science—themes which are not only of supreme importance but to any opened-eyed person of fascinating interest—there is the greatest reluctance to make any effort. In general the only aim and desire is to pass the examination and get away. It is impossible for us to blame students for this. They are not in themselves less curious and adventurous and responsive than students of other lands but neither in our system nor in our atmosphere is there the opportunity and stimulus they need. I speak

in general, perhaps Nagpur is a joyful exception. If so, I have heard of no other.

If we can agree that this sort of preparation for life and service ought to be a great part of a university's duty, next comes the problem of the curriculum. It is already pretty full, and it would be impossible to add all this to it as it stands at present. Here is a complicated and urgent problem, which must be solved if, at this period of hope and opportunity, the universities are to play their rightful part in the national life. There must, I think, be a complete reorganisation of courses, corresponding with a definite change of purpose. Perhaps it will be found that a certain amount of the training may be given in extra-curricular, though effective, ways. Probably not much of it, if any. If we want attention to be paid to things, we have got to put them in the curriculum. And the knowledge to which I have referred is of far greater importance than much that is at present acquired in the classes. There must be an assault upon the curriculum. But in the meantime, we can rise superior to the limitations of our present curricula if only our professors are zealous in this behalf and seek above all things to help their students, by means of all their studies, to penetrate to the life of things and to view in the widest relationship the facts and forces with which each study is concerned.

Problem of  
the  
curriculum

There has been much talk of late in regard to the study of English in Indian universities. I should like to say a word on this subject.

A federal  
world  
language.

At the Conference on Science and World Order which was arranged by the British Association for the Advancement of Science and took place in London in September 1941 the view was expressed that the development of a federal world language which would make universal knowledge available to all was desirable. There was a fair consensus of opinion that English might be its most satisfactory structural basis. It seems to me that so far as India is concerned English will for a long time to come be the medium of communication among the educated classes and the main channel for the exchange of ideas between various parts of the country. I do not mean to suggest that we should make no effort to establish an all India language of our own. That I believe is an indispensable necessity for a country which aspires to enjoy full political freedom and which as Mr Churchill said, will presently find full satisfaction within the British Commonwealth of Nations. English cannot obviously become the language of the country as a whole nor of the masses and it is essential that *we should have a language that can be learnt without much difficulty throughout the country and be acceptable to all.* Fortunately such a language already exists in Hindustani. That is the link cord which can bind the various parts of the country together as no other language can leaving each lingual area to develop its own indigenous language. The Hindustani I am thinking of should be a happy blend of Hindi and Urdu—neither too Sanskritised like Hindi nor too Arabicised or Persianised like

Urdu, but containing a reasonable proportion of words from all these languages

While I would urge you to work for the cultivation of Hindustani as the common language of India, you should, as Sir Chimanlal Setalvad observed recently, realise the importance of English as a world language, a language which, moreover, is at the present moment, at any rate, of the greatest value to us, paradoxical as this may sound, for our national development, from every point of view—whether it be political, cultural or educational. Let us have a vision, but let us, at the same time, keep our feet on the ground for facts are relentless, and we must adjust our ideas to the facts of to day, which make it imperative that our boys and girls should acquire a competent knowledge of English

But it is not merely the language that ought to mean much to us. I would urge you, now that prescribed texts and examinations are blessedly thrust away from you for ever, to join our greatest leaders, including Mahatma Gandhi himself, in willing homage and gratitude to the *literature* of England. Sir Chimanlal described it very finely as “the secular Bible of freedom, modern humanism, and individual self-realisation.” The ability to understand this literature is possibly the very greatest benefit which your university has conferred upon you, if only you will use it. No more summaries, no more annotation, no more lecture-notes of a sternly practical kind,—just the literature itself is in your hands

The  
literature  
of England

for your delight and blessing and the older and wiser and more experienced you become the more it will mean to you

The war has entered on a decisive phase. The day of a triumphant and lasting peace cannot be very far distant though it is only through the most heroic and united toil, courage and sacrifice that we shall attain it. To us in India it is of good omen that a great soldier and leader who himself did so much to turn the tide of war and who is worshiped by our fighting men is soon to assume the highest office in the country. He is indeed a man to be relied upon and I am confident that in this difficult period in Indian administration he will be able in understanding and sympathy to do something in his own words to repay the debt I owe to India. Our great task one might almost say our only task at present is the final defeat of our enemies. Would that all of us might have the vision to understand the supremacy of this cause! For us in India it is the defence of our own land and way of life and for us in common with all our allies it is the fight against a doctrine and practice of sheer brutality which well nigh succeeded in mastering the world. The history of India will commemorate with pride the magnificence in this war of our Indian soldiery.

Leadership  
in moderation.

With victory and peace will come a new era for our country an era of perfect freedom with such industrial opportunity as she has never known before. The graduates of to-day will spend their lives in a totally new world with social, economic,

and political problems of a complexity corresponding to their richness in opportunity. It is for our university men to solve these problems, in patient thought and in really unselfish and patriotic work. This country can become one of the most powerful and influential in the world if only she uses her resources and energies aright. I think the great danger is that we may spend much of our force in conflict with each other—a terrible waste. Whatever form our free constitution is to take, we—especially we who have in a university been trained in a certain self-discipline of thought, feeling and behaviour—should, undoubtedly, be leaders in moderation, mutual understanding and respect, and a new and practical policy of political and social compromise.

Without the spirit of compromise we in India shall never be at one with each other. The principle of give-and-take has two reasons that must surely commend it to us. First, sheer self-interest: there can be no security or progress for any person or section unless all are willing to concede something. Second, a wider and nobler idea, that of a continent—country of enormously varying castes and creeds yet made into a deliberate harmony and strong through the special contribution made by each section to its strength. Reasonable compromise, giving up something to receive so much! Even a sense of humour would be of great effectiveness could it but invade our politics. How comic, for example, is our customary prelude to discussions something like this: “We shall certainly welcome

The principle of give-and-take

full and frank discussion of all points at issue. But let it be precisely understood at the start that we for our part will surrender nothing!

You young men and women are old enough to see how sad the position of our country is to day. Will you not resolve to do all that lies in your power to create a more friendly atmosphere all round? Many solutions have been suggested but there is no ready remedy for the malady from which the country is suffering. The solution must be worked out in toil and patience little by little bit by bit. We need something more than tolerance more even than mutual understanding—we need a burning love for our country that will make us *feel* our kinship with all its people.

Our external relationship.

As for our external relationship I have not the slightest doubt that it is in the best interest of India to remain a member of the British Commonwealth of Nations. In that security she will develop her own prosperity and make too her vital contribution to the health and enlightenment of the new world. As an equal member of the Commonwealth India can work for the inclusion of other countries and for its ultimate development into a much larger Commonwealth. In other words into a real League of Nations making effective the essential unity of the entire world. What a wonderful achievement that would be—it is an ideal worth striving for.

We must become better acquainted with our eastern neighbours in China who like us are destined to play a mighty part in future world affairs.



From them we certainly have much to learn. To China, as to India the unity of many diverse elements has been a tremendous problem. In stress of danger and calamity, and largely through the surpassing genius of one great leader, China has become effectively united, and her resistance to Japan is a supreme illustration of the strength of unity. We in India ought to get to know about the Chinese people, and their history and civilisation, since in future we are going to have a great deal to do with them, as, indeed, we had in times past. All of us, I think, should read and ponder Lin Yutang's revelation of China, especially his "My country and My people". The Chinese type of humanism is a very useful corrective to our metaphysical and theological pre-occupations. Not that one undervalues metaphysics and theology, but, at the same time, it is very healthy for us to come in touch with the commonsense humanity of Confucianism, its zest for the earthly life for its own sake, and its emphasis on the everyday duty of men towards each other.

I like to dwell on old Confucious' answers and sayings, as, for example, when some disciples asked him how they should behave towards gods and demons, and he replied "Respect them from a distance, but have as little to do with them as possible. First study how you may live with your fellow-men in peace, justice and love." When he was asked what should first be done for the people he said "Feed and enrich them", and education was to follow this. We, Indians, are speculative

The exam-  
ple of  
China

and imaginative people noble qualities those and essential to the mastery of life but we are not remarkable for practical commonsense and a breath of this from China is apt to do us good Let us take every opportunity personally and nationally of cultivating the acquaintance and cooperation of these wonderful people

'The ghost  
is laid,

In conclusion I most heartily hope that all will be well with every one of you the graduates of to day that you will flourish and deserve to flourish and that your country will have real reason to be proud of you whether your tasks be humble or exalted In one respect you are fortunate far beyond graduates of earlier days The spectre of unemployment presided for them even over Convocation That ghost is laid there is no unemployment to-day the recruiting office is wide open welcoming men for both combatant and non combatant jobs providing them with immediate salaries well beyond the usual expectation of a graduate and (better still) providing a training that assures a man of excellent permanent employment after the war The prospects of technical recruitment are especially worth your study and the fact that non graduates are eligible does not alter the other fact that in the long run the graduates university training will help to bring him to the top The enormous industrial development which the war has brought about for war purposes will remain for civil purposes and expand in many ways, after the war Those who are employed in war jobs now, and are getting the discipline and technical

training which these jobs require will naturally absorb the bulk of post-war employment, and well they deserve to do so—for in their war-work they are doughtily serving their country's cause and that of human civilisation, as well as making a career for themselves. If, therefore, you are troubled about unemployment, the solution is in your own hands.

And now in my very last words to you, may I pass on a precept or two which have always been characterised in the memories of successful men? First health and strength of body the very first essential both of happiness and of success, cared for now by sportsmen, but hardly thought of by most of our young men. Do not bother about bulging muscles and record-breaking performances. Be entirely content if your neighbour can lift above his head fifty pounds more than you can. Let him, it is a tiring and unprofitable employment. But take exercise deliberately and zestfully, play games if you can, and never do the slightest thing that will impair your physical prosperity. However, that is good advice for all, and not in any special sense for university people.

A precept  
or two.

Your special happiness lies in the higher and finer zest of intellectual activity and mastery. How lucky you are, how privileged, to have at your disposal the rich resources of the mind, and it would be sad if you ceased to use them,—doubly sad, for the common people need the leadership that continued intellectual effort will make possible for you.

And above all do use your brains for all purposes of *judgment* political social and other for this is your real hall mark of graduation If you cannot judge and speak calmly and reasonably and dispassionately then you are not a real university man at all

Next there is what Shakespeare calls the purest treasure mortal times afford—spotless reputation Live with honour The honourable man never betrays a trust He is honest sincere candid and generous in his judgment of his fellow men Live to-day and every day a man of honour

As for religion whatever the individual requires for his single soul's satisfaction the world at large needs a religion not of dogma and diversion but of that spirit which recognises all mortals as of one family

Finally it is worth while to remember that no sort of success can be won cheaply the inevitable price is hard work patience and a certain amount of sacrifice

'Be worthy'

May you in all these ways be worthy! May your dreams come true! And if they do not all come true if perhaps you find eventually that you are not quite so great or distinguished as every young man would like to become may there be for you this transcendent happiness—as in age you look back on life—that you have been true to yourself and worth something to others a person loved and trusted in the world

WELCOME SPEECH BY DR J C CHATTERJI,  
VICE-CHANCELLOR OF THE AGRA  
UNIVERSITY, AT THE ANNUAL  
CONVOCATION, 1944.

Offering to Amin-ul-Mulk Sir Mirza M Ismail a most hearty welcome to the Agra University and inviting him to address the annual convocation held on Saturday, the 18th of November, 1944, Lt -Col. Dr. J C Chatterji, Vice-Chancellor, addressed as follows

18th  
Nov.,  
1944.

*Members of Convocation, Ladies and Gentlemen,—*  
We have the rare good fortune of having with us to-day one of the most sought-after of Convocation Speakers. Our distinguished guest of this afternoon, Amin-ul-Mulk Sir Mirza Ismail, K C I E , O B E , has already addressed no less than six convocations of Indian Universities and we are grateful to him that he has been good enough to accept the invitation of the Agra University to deliver the Convocation Address this afternoon, thus making, what I believe to be, a record

Sir Mirza Ismail needs no introduction to this gathering His name is well-known all over this country, and far beyond Although fortune has favoured Rajputana by bringing him to our part of the world as Prime Minister of one of the leading States served by this University, Sir Mirza's name will always be associated with the State of Mysore which he, in close association with a great Indian Prince, His late Highness Sir Krishna Raja Wadiyar, made a household word for efficiency, progress and good

government I cannot help feeling that in order to arrive at a real appreciation of the great work of Sir Mirza Ismail a visit to the beautiful State of Mysore is essential. Less than two years ago I had the good fortune of spending nearly a week in Mysore and although Sir Mirza had unfortunately to the loss of Mysore relinquished his office every stick and every stone bore witness to his ministering and guiding hand over a period of 36 years and testified to the sincerity and truth of the words he himself had used on the assumption of the Dewanship which he said he looked upon less as an appointment than as a great mission of patriotism. The political conditions in our country do not give very much scope to statesmen and administrators with lofty ideals and independent thinking yet in Sir Mirza Ismail we have a statesman who in spite of the times has risen to such great prominence that that well known authority Viscount Samuel described him as undoubtedly one of the ablest administrators to be found, not only in India but anywhere within the bounds of the British Commonwealth. Sir Mirza represented Mysore and Southern India at no less than three Round Table Conferences. Sir Basil Blackett speaking of his work at these Conferences said Sir Mirza Ismail was one of the few who have had a profound influence on the Round Table Conference. His services to the State of Mysore need no recounting on my part as it is so well known what great work he has done to the Indian States as a whole. It was after a magnificent fight that Sir

Mirza obtained a large reduction in the subsidy paid by Mysore to the Paramount Power but it was a greater triumph when he succeeded in securing the acceptance of the principle of abolition of the subsidy payable by the Indian States in general. This brought about a new orientation in the entire conception of the relation existing between the Indian States and the Crown.

The completion of the great Cauvery Hydro-electric Scheme, the development of the Iron and Steel works and his grand achievement, the establishment of an Air Craft Factory, all bear witness to his practical wisdom, foresight and organising ability. Mysore is the only State in India to-day which maintains a Trade Commissioner abroad. Usually industrialisation is synonymous with lack of beauty and absence of the artistic but even a casual visitor to Mysore comes back overwhelmed with the beauty of the town-planning and landscape gardening for which the Mysore of Sir Mirza is rightly famous. But if Sir Mirza saw the significance of his predecessor's warning, who said, "industrialise, or perish", he never overlooked the fact that it would be impossible to train ignorant people to become skilled industrialists.

His work in Mysore was therefore characterised by his enthusiastic support of education. The expenditure on education was raised during his term of office from 60 to 74 lakhs of rupees. He developed the University of Mysore; schools and colleges grew

up all over the State The establishment of the Technological Institute remains as one of his outstanding achievements in the field of education

Several years of my work have been spent in Rajpntana which I have learned to love and so it was with great joy that I received the news of Sir Mirza's advent in Jaipur The high hopes then entertained have in no way been diminished by his achievements within the short period he has been its Prime Minister In the field of Education with which we are most concerned there has been more progress and improvements than we could have hoped for The number of high schools in the State is more than doubled another college has been raised to the degree standard while application from a third college is under the consideration of the University The cause of women's education which no leader of a State should overlook has received its due share and it is hoped soon to have a college for the higher education of girls These are but a prelude to Sir Mirza's scheme for the establishment of a University of Jaipur Well known as a master builder and landscape gardener the historic city of Jaipur provides Sir Mirza with a vast field for the improvement and adornment of the city and its surroundings a work to which he has enthusiastically devoted himself already, with marked success

A reference must not be omitted to what, with his advice and guidance, has been achieved in the direction of constitutional reform, and in the



increasing association of the people in the work of administration.

A great American Dr J R Mott has admirably summed up, what to my mind is the greatest quality of our distinguished guest of to-day He said, "Another trait of his character, which all of us in our world-wide organisation appreciate, is that of his universality or catholicity Race, colour and creed have never formed a barrier to him, nor do they to-day." In the India of to-day, it is this catholicity and absence of prejudice that we most need.

Ladies and Gentlemen, in your name and in my own, I offer to Sir Mirza a most hearty welcome to the University of our ancient and royal city of Agra and will now invite him to address this Convocation.

## ADDRESS DELIVERED AT THE CONVOCATION OF THE AGRA UNIVERSITY

18th Nov  
1944

*Mr Vice Chancellor Graduates Ladies and Gentle men*—The university has done me a great honour in inviting me to address this Convocation and I am very grateful

I should like to express the gratification that is felt in Jaipur on account of the conferment of an honorary degree upon His Highness the Maharaja whom we regard as the embodiment of Rajput chivalry and valour and who to-day is leading a devoted people to a new era of development and prosperity

It is not my intention to-day to deliver a long discourse on university education but only to refer with war time brevity to certain points which seem to me to matter greatly

Not many years ago there were only six universities in India. There are now fifteen and soon there will be many more. This is made inevitable by the increasing complication of our civilization and the growth of our population our commerce and our wealth. Each university will have its own separate task to undertake differing from that of any other. Each must work out its own salvation in its own way and any idea resembling centralization of control direct or indirect would, in my opinion be prejudicial to their growth and development. Naturally there is and always will be need for co-ordination and for mutual consultation and influence. In the higher reaches of learning

and discovery they will certainly arrive eventually at some scheme by which they supplement each other's work, thereby avoiding waste and raising standards to the highest possible level. But also in ordinary university education, every one of them must be willing to respond to the general influence, so that, for example, there may be uniformity of standard, however variable and individual the methods and courses may be.

It is ridiculous that a first class post-graduate degree in some universities should mean no more than a second class in others. Both practical convenience and academical rectitude demand that there should be equivalence. It is a scandal that the matriculation of some universities should be years lower than those of other bodies, so that intermediate classes elsewhere are flooded with people who can hardly understand a word of spoken English.

There are so many discrepancies, indeed, and in many universities there is such desperate need for all sorts of reform that one can understand the temptation to create a central grants committee, or whatever it may be called, with complete coercive power by means of the purse. I am convinced, however, that nothing can justify such a method. The absolute independence and individuality of universities must be maintained. But in all academic affairs their mutual influence must be immensely strengthened by the strengthening of the Inter-University Board. It should have the most drastic power of non-recognition drastically used,

Inter-  
University  
Board

branding without friendly scruples and without remorse that which is academically disreputable. As for what is administratively disreputable, that is inevitably an affair for local governments though, even in this the Inter University Board might exert itself in the examination of general principles and might make an advantageous study of the appalling types of traffic that in some universities have resulted from so-called democratic methods. Though in considering this inter university question one naturally thinks of the elimination of evils, one thinks still more of the constructive possibilities of a free system of mutual co-operation among the universities of India.

An example  
to others.

There is one matter pertaining both to the dignity and efficiency of universities and to their mutual influence in which this university has set an example to others. It has realized that the standard in every sense of university work depends almost entirely upon the quality of the men on the staff of the colleges and that therefore the salaries must be such as to attract men of the very highest quality. Here is a most difficult problem. There are so many colleges which with the best will in the world are handicapped by meagre resources. Yet there is no escape there can be no compromise. Teachers of second rate quality will not do if we are to do justice to the young people of this generation. I believe that this university has gone far towards solving this problem and its good example must have a notable influence in the country.

We must have first-rate men. But it is to be remembered that "first-rate man" does not necessarily mean "a man with a first-class degree." Many of you will know whom I mean when I speak of the greatest professor of English literature in England within the last fifty years, whose qualification for a professorship of English was a third class degree in History! A dangerous example, the application of which would certainly land me in absurdity! But I am sure you will agree with what I mean. Quite apart from variations between universities and between different subjects and different generations within the same university, a man's academic worth, not to speak of his personal worth, is often far above, and often far below, his ranking in his university examination. I mention this because I think there is a general tendency to define a man for ever by the class of his degree, and this is extremely likely to be an incorrect definition of him. And indeed it is almost as likely to flatter as to depreciate him.

In making college or university appointments a man's worth must be the only consideration, this is a sphere in which there can be no consideration of community. How disastrous it would be to choose medical officers, or one's own doctor, on communal principles! It would be equally disastrous to choose in this way those whose function is intellectual and moral leadership. Again, these first-rate men, paid first-rate salaries, must also be treated in a first-rate way, so that their work may be the very highest

The only consideration.

of which they are capable. If college teachers are required to lecture almost on a school time table system lecturing perhaps four or five times a day six days a week—all I can say is that is not a college and these are not professors or lecturers! They can not be. This problem also has been tackled by Agra University and the suggestion that reform might go still further is only an attempt to strengthen the hand of the university. In the south as you know colleges do not in general work on Saturdays and I believe that this two days week-end is essential to any man who wants to keep abreast of scholarship and produce original work. This arrangement is made difficult in the north because other holidays are so numerous but their random relief can never take the place of the scholar's Saturday and Sunday. And as for totality of hours if we let colleges require of a man of twenty four periods eighteen hours of lecturing a week we shall simply get that sort of lecturing and it will reduce our good men to hacks and keep most good men away. And to distinguish mathematically in this matter or in the matter of salaries between those who take post-graduate classes and those who do not seems to me rather hazardous.

First  
rateness of  
courses.

Of similar importance to first-rateness of professors is first-rateness of courses and this is why the idea of the three years degree course is of critical interest and importance. It is frequently said that the pass degree course in India is not and need not be a really university affair, and it is in

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This university has always been conscious of its responsibility towards the rank and file of the students and has never neglected them. I am sure that it shares the general worry about the inadequacy of the education given to them in universities throughout the country. It would be amusing were it not in reality rather tragic and humiliating to hear the remarks of military commentators on our graduates who come before them as candidates for commissions. The simple and pregnant remark made by one of them the other day was "You really must educate these people better." Now surely the kind of quality for which these selectors of military officers are looking—so vainly that the proportion of the rejections is enormous quite apart from rejections on purely physical grounds—the kind of quality that a military officer should have is in the main just the sort of thing that we should be seeking to cultivate in all our undergraduates. They should be well informed, they should be alert and accustomed to use their brains, they should be able to think clearly without emotional distraction, they should be able to express themselves clearly and correctly and they should have a certain capacity for leadership.

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Is not this just what we should aim at in our university colleges? You might say that leadership can belong only to a few, but still a certain degree of leadership must fall to the lot of all the tiny proportion of our people who become university graduates. I do not wish to dwell upon this matter,

or to speak about the revision of curricula and methods which we in Jaipur have thought might meet this need in a new university.

But I should like to consider, for a moment, one aspect of the failure of universities. Where are the men who, in the days immediately to come, are to place themselves at the disposal of the country in its public life ?

The great need of India is the need of men. The world to-day is above all else a practical world, and it demands results. What it is looking for is men who can and will do things.

The need  
of men

Think of the enormous development of the requirements of the country in respect of public bodies, even now, as compared with what they were even twenty years ago. The country is dotted over with legislatures, each requiring not only members, incorruptible, earnest, self-sacrificing, tolerant, co-operative, but also ministers with the same utter freedom from axe-grinding and a still greater breadth of view and restraint of behaviour. Take again the enormous development of municipal life all over the country, for which we require equally honourable, incorruptible and strenuous men, if these municipalities are not to degenerate into something very perilous to the well-being of the State.

Where are we to get these men if not from the universities ? How are we ever to get them unless the universities and all their colleges are determined



that their atmosphere shall nurture such virtue and their daily routine shall give scope for its practising?

A woe-  
begone  
spectacle?

Speaking of municipalities may I, without grave peril say a word about your famous city? I do not know—I am an utter stranger to this place—how far either the Government or the public of Agra are satisfied with the outward appearance or with the sanitary condition of this city. May I however say frankly that it presents a most dismal and woe-begone spectacle even to the most casual visitor? If I may give only one instance I happened to drive along the Jumna Road not long ago. It looked to me so utterly untidy and neglected. And yet what could not one make of such a road? The road skirts the river Jumna—the river was full at the time I saw it—with that noblest of all architectural monuments standing in all its beauty in the distance on the river's bank and with another magnificent structure Itimaduddaula's Tomb on the opposite bank. On the other side of the river rises as you know the massive Red Fort surmounted by the famous Jharoka from which the Emperor Shah Jehan is said to have gazed during his long confinement on the wonder which he had created. Why such a splendid opportunity of giving the city one of the finest roads imaginable is neglected it is not easy to understand.

Surely the citizens of Agra should bestir themselves and with the help of a benign Government,

make their city worthy of the historical monuments which it possesses, and to which it owes all its fame and not a little of its prosperity.

But this, alas ; is the tale that can be related of almost every city in India. How is it possible for any progress, inward or outward, to be achieved if the people get ' accustomed to living in an unhealthy and insanitary environment, and are habituated to filth and squalor ? Squalor and enlightenment cannot exist together

It is a sad commentary on the public life of our country that so many of our municipalities should be found so utterly lacking in efficiency and enterprise. It is here that the universities should help the country by producing men of the right sort. How is it possible for this country to progress and prosper so long as she is unable to produce a far larger proportion of men of the right mental calibre and character ? It is undoubtedly a fact that our hopes are centred now as never before upon our youth. Men trained in old schools of thought, men wedded to tradition and precedent, and worn by the mental and spiritual struggle to adapt these to new conditions, seek and deserve relief from further responsibility. It is at such a time that you, graduates, are in training for entry, at no distant date, into the front line of service.

A sad commentary

Graduates, I should like to suggest to you certain characteristics which may be regarded as indispensable evidence of a good education, not one

Evidence  
of Good  
Education.

of them should be lacking in any one who is recognized by his university as its graduate

- (1) Correctness and precision in the use of language There is a whole philosophy of this It is not merely a practical asset both its causes and its effects lie deep in mind and character
- (2) Refined and gentle manners for manners reveal the man are the reflection of fixed habits of thought and feeling
- (3) The power and habit of reflection An educated man must become able to study and think without the supervision of others He must be—to some extent a thinker not a mere imitator And his thought must be dispassionate
- (4) Sufficient knowledge of history in its broadest sense to enable him to understand the main achievements of man and to see the past as background and origin of the present
- (5) Desire to improve his knowledge and to acquire the power to do and to enjoy the things that are most worth while

“Serve our  
country”

The roots of all those fine growths are certainly within every one of you and I am sure that many of your teachers have sought for them and day by day have done all they could in kindness and in

wisdom, to bring them to maturity. Those who have had such teachers and now must leave, them miss them sadly, and perhaps for a time will feel even stranger and more diffident than others in the larger world you are entering now. Yet you will soon feel the strength with which they have inspired you and you can never lose what they have given you of their own generous life. New associations now begin for you—and with that great idea of association—inter-dependence, I should like to close my address to you. For, remember, not independence but inter-dependence is the law of our life. It is in ministering to one another, in bearing one another's burdens, in sharing one another's joy, that we realize our humanity and truly live. Such is the personal life and such is the way of national and international health, safety, and prosperity. Go out into the world resolved to serve your country in a spirit of true loyalty and devotion, forgetting the petty differences that divide men, regarding all the people living in this land as your own brothers.

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## DRESS DELIVERED AT THE CONVOCATION OF THE UNIVERSITY OF BENARES.

*Mr. Vice-Chancellor, Graduates of the Year, Ladies and Gentlemen,*—I last visited this University in 1921, when I came here in attendance on my august master, the late Highness the Maharaja of Mysore, your first Chancellor, on the occasion of the conferment

of an honorary degree upon His Royal Highness the Prince of Wales I now stand before you twenty four years later in response to the invitation so cordially extended to me by your Vice Chancellor Sir Radhakrishnan on behalf of himself and the University to deliver the customary address to the graduates of the year I count it a special honour to stand here by the side of a man who has done more than any other to exalt the name of India in the world of thought abroad and whose ordered yet impassioned eloquence stands alone in our time. It is a source of strength indeed to a university to have a world famous Vice Chancellor and it is something of an honour too to share his ministrations with Oxford perhaps the greatest university of the world

A National  
Institution.

" I feel very deeply and shall always cherish in memory the warmth of the invitation and welcome extended to me a Muslim guest That has been the spirit of this university from the very beginning It has always sought to be in the broadest sense a national institution At an early meeting in Calcutta in 1942 when the movement was approaching completion the late Maharaja of Darbhanga remarked The atmosphere of a university is one in which a sectarian spirit cannot live In this as in all else this is truly a university and a shining example It has been the function of this university to maintain and interpret to its students and to the world the whole tradition of Hindu thought and culture and to bring it into relation with that of

can illustrate it from village life all over India to-day and you can illustrate it vividly from our history. Of course we all realise that there are economic difficulties as everywhere in the world. But, as everywhere else these can be solved without antagonism and with it can hardly be solved. As has been said by a young Bengali writer. Our communal problem in India is really the creation of politicians who would perpetuate a ring of reprisals instead of yielding to the fundamental unity of peoples and building a new economic and political culture upon it. I am not trying to contribute to discord by attacking any one and I am far from doubting the sincerity or indeed the devotion of politicians. But I feel we should plead with them to enlarge the scope of their vision and sympathy. And I should like to add something with which many of you may not agree for sincerity is valued here and I know you will welcome it in me also. We have been told very often that as soon as the British disappear from India our communal troubles will disappear with them. This is a very comfortable idea, for on the one hand it assures us that in an independent India there will at once come upon us—along with every other conceivable good—the most idyllic communal harmony. But will it not actually pay us better to admit the honest truth, and accept our responsibility and grapple with our problem and make for ourselves our mutual peace? In such an endeavour the universities must lead and inspire the country and I believe that every graduate, every true alumnus should seek to exercise the right and

many advantages which we had not ... you will find the ways of the world I think, more anarchical than ever Look where you will revolution has come upon us We have got into the age of revolution All kinds of things are coming to be subjected to fire as it were hotter and hotter blows the element round everything all sorts of revolutions are afloat We are in an epoch of anarchy Man is becoming more and more the son not of Cosmos but Chaos. He is a disobedient discontented reckless and altogether waste kind of object '

Our plight.

What would Carlyle have said if he had been addressing a Convocation audience to-day—of the human chaos of to-day out of which we must make a cosmos or perish! Of violent revolution the world has had far more than enough Of wars between peoples infinitely more than enough Is it not possible that what long ages of fruitless conflict have failed to teach us—the sheer necessity of good will and compromise—may be learnt at last and barely in time now that the disrupted atom threatens to take charge of us and our affairs? Many centuries ago old Thales held that every thing carried to its extreme becomes its opposite May we not hope that this extreme of destructive discovery may bring the horrified peoples of the world together in a new creative brotherhood? Meanwhile how hard it is to plan and build in the knowledge that in an instant all may be confounded! Let us ponder this our plight for a moment

In all countries men have been stunned by the revelation that an enormous energy lies ready for their destruction. Whatever we may do, that demoniac power will be available ere long to many nations. Ere long it will need no aeroplane, but can come as rocket, impossible to intercept. Its range will increase. It will be stowable in ships, duly timed. No great nation will lack the required uranium, and soon uranium itself may not be needed. Other agents of similar destruction may follow quickly. Neither defence nor alliance counts any more. It seems astonishing that we can carry on at all with such likelihood of so short a term.

I speak of this matter because it is far and away the most important and urgent fact of this moment, and every one must, in self-respect and duty, make his own response to it. An English writer has given a very true and interesting analysis of the effect of this sudden revelation on the sensitive and candid mind. First—fear. Second—shame, and what he calls “moral bewilderment”. Third—a sudden onslaught of religious scepticism. And fourth—the abandonment, for the moment at least, of all hope. Fear, obviously. It is no cowardice to shiver at the thought of such a final cataclysm as might easily occur. Then, moral bewilderment. Gradually, in the course of the war, our moral sense seems to have been changing, and whereas at the beginning we felt that in ordinary bombing there should be the utmost care of non-combatant life, even at the hazard of effectiveness, we have gradually

A Parable.



become accustomed to the thought of devastated cities and agonised and dying women and children. Or rather being aware of this we have kept it from our thoughts. But now with a sudden shock of reawakening men's conscience has been profoundly troubled when they heard of 60 000 peoples destroyed in a moment. Then again—what is this frightful power that God has suddenly resigned as it were to the custody of man? In nature there are indeed terrible convulsions equally destructive of human life and with equal lack of discrimination—even greater lack indeed for there no purpose can be discerned. But these are not our responsibility and we have accepted them as mystery. Now however it feels as if the awful power of Heaven were consigned to us all unworthy all unprepared for a responsibility so terrible. It makes one think again of Plato's story in the *Politicus*. (I have a faint remembrance of having referred to this at some other Convocation—but Plato as I said of our Indian sages is an astonishing commentator on every time for ever.) In that story God withdrew for a time from His universe leaving it to its own sorry devices. When there after it reached the very brink of ruin, God returned—just in time—to His place at the helm of the universe and guided it back into the right way. What a parable for us! We feel—in the shock of atomic discovery—as if we had indeed lost that divine direction and as if its renewal were our only chance—as if in God alone, and in a new religious faith and faithfulness, were there any hope for our world,

Thus it might be said, and often is said, that it is the lack or loss of religion that has brought the human doom so near. But apart from that, there is a warning and it touches nearly those who are concerned with higher education, in this result of our over-concentration on the development of the mechanical processes of science. Fifteen years' ago, in an autobiography which has been reissued fairly recently, Professor Joad spoke of the still primitive creature man—"gullible, cruel, vengeful, credulous and vain as he was in Paleolithic days," and make this prophetic remark "Now science has taken this Paleolithic savage posturing as civilised man, and endowed him with the powers of gods, with the result that he is within measurable distance of exterminating himself." He added "Until our social wisdom is able to cope with our mechanical skill, and we learn to live up to the challenge of our new powers, the discoveries of science will tend to our discomfiture rather than to our good." Why is it that in our inward perfection we lag so far behind our outward skill? Why is it that our conception and practice of human relationship is infinitely inferior to our relating of physical and chemical processes? This might be illustrated in countless ways. There is no time, but I take from Joad an amusing little story—if anything can be amusing these days. On the walls of a Russian factory there was a poster designed to illustrate the fatuities of the capitalist system. It is a British miner's home in winter, bitterly cold,

Lack or  
loss of  
religion

1 a child asks her mother why there is no fire and Because we have no coal Why no fire coal mother? Because daddy is out have we not has no money Why is daddy out of work and Because there is too much coal of work! re illustrates the economic idioy whether That of cour not I cannot say the social irrespon capitalist which means the destruction of tons of sibility wboffee or of shiploads of fruit—to keep wheat or up Utter social helplessness on the part the price this miraculously skilled mechanic and of man scientist

but is that balance has been completely

one of  
scientific  
knowledge

My po have no right to our scientific knowledge lost Wo, noy if we are not ready to direct rightly and efficiently the power so tremendous now and benefit have learnt to use As another writer that we Leonardo da Vinci suppressed his invention puts it submarine because of the barbarous use of the ste he knew it would be put It is a part o to which binism of modern men that they think the deter under some fatal necessity to equip them they are h every power they can doing so amic selves with frank admission that they already have free and ar than they know how to use Ordinary more pow, been within the power of man for less flying ha, century and in that time he has used and than half it far more for a new and horrible kind perfected an for any other purpose In the first of war there of wireless communication the main thirty ye has been made of the invention has been use which

is not the *wealth* of India still less the wealth of industrial leaders but simply and solely a really adequate and comfortable livelihood for the whole people their deliverance from the acute physical want in which literally the majority of them are living now Not just a bare livelihood. There must be comfort and security there must be such circumstances of daily life that the humblest may fulfil themselves without the paralysis of fear and anxiety This is what we need in India—not that we should control the markets of the world become mercantile-minded and lose our heritage But there is now a great tendency which we share with the countries of the west to regard economic prosperity as in itself the satisfying end of patriotic effort and it is for this university in particular to deny this and to reassert its faith that inward prosperity must be the paramount aim of life and education

Destiny of  
leadership

We all desire earnestly that not only all the graduates of to-day but all the students who remain in the University should fully realise their destiny of leadership We can of course be certain that in this place to-day there are several—there may well be many—who will become eminent in the service of their country in different ways men of outstanding ability character, and (one must add) opportunity But I am thinking equally of those who are not distinguished, and may never be known to fame In a huge gathering like this perhaps you—I speak to each one—may feel a very small creature, and reduced to almost nothingness by

the galaxy of great men who have taken the first classes and won the prizes or in games and athletics have been the idols of the crowd. But if you only think of India's hundreds of millions of unlettered people, you will take another view, and understand the need for *you*. You must never seek in humility a refuge from your responsibility. You have all been chosen by fate to stand out as educated citizens, and thus as both examples and leaders of the people in all good, and whether you are going to be practical scientists, or industrialists, or government servants high or low, or whatever profession you may enter, your chief responsibility, as educated men and women, is to show and commend to others that life of reason, in thought, speech and act, which your university training has developed in you. In our time there is a terrible denial and rejection of reason—and this actually finds philosophic support in a mechanistic psychology which has immensely influenced both literature and life. You have only to read your daily papers to see how consistently practical is that denial of reason to-day. At this most critical time, when we should all be making a last desperate effort for goodwill and unity between communities and peoples, we find instead a new fervour of hatred and malice, a new contempt for truth and reason, a calculated appeal to ignorant passion. The alumni of this University can surely take the lead in making a better public life than that. Youth means candour, generosity, eager enthusiasm and devotion, and if youth, by its own self-discipline

and through the influence of its teachers can learn in the university to direct its zeal in the ways of truth reason moderation and goodwill then it will become worthy to serve and save its country

True  
education

Now I should like in thinking of our graduates to try to suggest a few of the evidences of true education—some characteristics without which even a brilliant graduate cannot be called a *real* university man

Of the power of dispassionate and reasonable thought I have already spoken This I think stands first The educated man must be capable of a certain detachment even from what touches him most nearly and must be discriminating enough to sift prejudice from argument and conscientious enough to embrace truth wherever he finds it

Again one must have the power of growth the university should endow its people with a hunger that can never possibly be satisfied The rigid mind is even worse than the volatile one And what of the *sealed* and *empty* mind? There are many such Here is a dialogue in an interview for appointments Examiner So you are a History man are you? Candidate (with emphasis) Certainly sir You are *interested* in History? Candidate (smelling a rat) Er yes no not particularly sir Examiner Ah well,—at any rate you *know* a fair amount about History don't you? Candidate (in anxious haste) Oh no sir How could I? It is two months now since

all modern languages—no passing prejudice should blind us to this—English is easily the first and most powerful. As someone has said It is the greatest instrument of communication that is now in use among the men upon the earth It is the speech of an active people among whom individual liberty and personal initiative are highly valued Neglect of English is disastrous to a university or to a university man and your own University has fully recognised this

And finally one of the best evidences of a true education is simply—good manners Not courteous mannerism—not a merely formal politeness though that is essential too but that true courtesy and consideration that reveals the gentlemen and that is the expression of a noble habit of thought and feeling Manners reveal the man. Courtesy costs nothing and buys everything And it is the recognisable stamp of a good university

Let me follow this list of desirables with a small list of undesirables—of what I shall call mistakes in life —from which even the university man may not be exempt unless he watches himself carefully I shall mention them only not speak about them but they might be worth your thought

Mistakes that bring misfortune—

- 1 The delusion that one may oneself succeed by means of the disadvantages of others
- 2 The delusion that obstinacy is firmness and strength

Good  
manners.

constant study and practice of his faith and yet my greatest friend I close with his exhortation—let us think that he renews it now—and with his hope for the University which has been nobly fulfilled already but which is still an inspiration for the future. He spoke thus at the Convocation of this University held on 17th January 1910

I would impress on you that you should endeavour to combine in your lives a real sense of religion with true culture to believe that you owe a duty to God and to your fellow men and to aim at faith without fanaticism deference without weakness politeness without insincerity and above all integrity of character in thought word and deed. The ideal is a high one but you can at least try and live up to it. But even this is not enough. The country needs something more virile than the accomplished gentlemen. It needs men of enthusiasm even more than refined intellectuals. It needs men of stout hearts and strong hands who will not allow their conscience to be drugged by sophistry of any kind or their nerve to be paralysed by the fear of unpopularity but will oppose wrong whenever found and fight unflinchingly the battle of social justice and emancipation on behalf of the weak and down trodden.

‘It is my earnest hope—a hope which I know will be echoed by millions of my countrymen—that the Benares University may not only be an object of special veneration and solicitude to the Hindus but may also attract by the quality of its secular educa



tion young men of all religious persuasions in India. The institution should be Indian first and Hindu afterwards. The graduates who receive their degrees to-day are a handful but their number is destined to grow. I look forward to the day when young men from all parts of India will fill these lecture halls and after completing their education will go out skilled and capable and equipped mentally, morally, and physically to fight life's battles as citizens of this great country. If wisely guided, the University should in due course become a truly national institution of which every Indian, whatever his race or creed, might be justly proud."

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foolishly applied to the eyes of children in order to beautify them. The miracle of restoring sight to the blind is performed daily on a vast scale in the great Eye Hospitals of the West. In India too much could be done if we could succeed in spreading an elementary knowledge of these matters and if we made provision in hospitals such as this for prompt and efficient treatment.

There can be few more worthy objects of one's charity than the relief of suffering. In India we have not yet realised as has long been realised in the West that the provision and even the upkeep of hospitals is largely a public obligation to be borne as much by well to do people as by the State.

There is in Jaipur a magnificent field for philanthropic and public spirited citizens. It is the ambition of His Highness Government to establish a network of hospitals and dispensaries throughout the State. I look upon the generous donation of Seth Mungtaram Jaipuria as a happy beginning of a great move to provide adequate medical relief throughout Jaipur. The Government will always be there to initiate, to guide and to assist to the limit of their resources. There is much scope here for non-official citizens of the State and I personally would like to see the provision of medical relief and the organisation of Red Cross work placed on the basis of a direct service from the non official public to the poorer people in the State.

It only remains for me to lay the foundation stone of the Seth Anandram Jaipuria Eye Hospital and to express the hope that this institution will amply fulfil the purposes for which the donor is establishing it. I tender to him the thanks of both the public of this place and the Government for his generous gift to this town.

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and roving our first policy should be to give them more to do to make more demands upon them For this is essentially a movement of action of positive energetic service It is all very well to recite laws and promise devotion to them it is all very well to feel a genial sympathy for other people but in the scout all this is of no value unless it issues in the daily desire and effort to help others Of course it can be put the other way round also Anybody who does his good act just to fulfil the law just in the routine of his scouting obligation perhaps patting himself on the back from time to time because he is a model scout that person is not a true scout either Nor is he likely to stick very long to this mechanism of well-doing A scout really cares about others in more or less the same sort of way that he cares about himself and it is for this reason that he loves to help them whenever he can

In the youth of Jaipur (as of the rest of India) there is a wealth of generous unselfish enthusiasm which has never been used as it might be Our conventional methods I am afraid take little stock of happiness Yet I suppose it is true that the band of pupils who know most of mere delight are likely to be the most successful even in their studies Scouting is so devised as to be most delightful in every part of it and that again is due in large part to the scout's knowledge that he is being helpful to other people

This happy energetic, useful scout can be given a huge variety of opportunities for usefulness Both

on all public occasions and in the daily visible life of this City, for example, the scouts should be very much in evidence. Their readiness has been shown wherever they have been called upon. In all the activities of the National War Front, scouts can be most useful. One of the most important things the scouts can do is to help in keeping the public accurately informed about the facts and progress of the war. It is for them to kill false rumours and the lies of the enemy propaganda. This is no easy task. It means that they themselves must be well-informed and their leaders should take a great deal of trouble about this. Further, they should have a clear idea as to what we are fighting for—normally the defence of our own country but those wider purposes that make this war by far the most important in history. Even the youngest can understand all this in some degree, and if this were so with all our scouts everywhere, what a difference it would make to the people as a whole! They have helped already in the food-growing campaign, and must be enabled to help still more.

Again, on public occasions they are the best guides and doorkeepers, he would be a very daring person who would dispute the orders of a scout. They are the rightful welcomers and helpers of visitors. In all sorts of emergencies their discipline and training may be of value, and in one kind of emergency, in particular, every scout must be fit to help, namely, in case of accident. It need hardly be said that in every scout group, training in first-

aid should be absolutely compulsory and more of a certain age should be required to obtain the first-aid certificate. Another qualification that should be compulsory is a clear knowledge of the elementary rules of the road. Of course our scouts are not motorists; many of them are cyclists and the only rule known by many a cyclist in this country is to be a rule unto himself. Hence not only confusion in traffic but innumerable accidents. Every scout is at least a pedestrian, and in road affairs the pedestrians are the greatest offenders next to the drivers of bullockcarts. But every scout should know the rules of the road chiefly because the public in general does not know them or care anything about them and knowledge of them by our scouts whose influence can penetrate everywhere would be a great public advantage.

One point I should like to emphasise is that scouting is essentially an out-of-door movement partly because it seeks the health of its members and partly because in both physical training and character training out-door activities are the best. The scout should revel in the joys and hardships of the out-door life and his observations should be sharpened by constant out-door use. I agree that if in this sense scouting is to be properly developed we must have a permanent camping and training centre and I am glad to promise that this will be provided. I think that those in control of scouting should make a constant effort to commend the movement more and more to the appreciation and support of the

SPEECH AT A PUBLIC MEETING HELD IN  
JAIPUR IN CONNECTION WITH THE  
CELEBRATION OF THE VICTORY OF  
THE ALLIES IN TUNISIA.

31st May  
1943.

*Ladies and Gentlemen*—We are assembled here to-day to give expression to deep satisfaction and joy at the signal victory which the Allied arms have won in North Africa. It was indeed a total victory. It is true it has not brought the war to an end but it has brought the end very much nearer.

As His Excellency the Viceroy remarked in the course of his recent broadcast *Tunisia Day* enables us 'to pay tribute richly deserved as it is to the heroes of the Tunisian campaign not only to British and Indian troops but to our gallant American companions-in-arms to the renascent might of France and to the splendid formation from the Dominions

We in India have good reason to be proud of the success achieved in Tunisia for our own troops have taken their full share in the campaign from the beginning and have played a very notable part in winning this decisive victory.

The war will doubtless go on for some time longer. However long it may last the western approaches to India seem quite safe from attack. This is a direct consequence of the Tunisian Victory. As for our eastern frontier however the menace remains and it not only remains but may and probably will, grow. It is therefore necessary as His Excellency, the Viceroy observed that we must not derive from

afternoon's function, and to wish you godspeed in an undertaking from which Jaipur expects to derive much benefit. His Highness the Maharaja and his Government are happy that it has been possible to establish this Bank, and they are happy too that some of the foremost business men and industrialists of India whom Jaipur is proud to claim as her children have associated themselves with the Government in launching this institution.

This is not a Government controlled bank. While the Government has a voice in its management being itself a large subscriber to its share capital the affairs of the Bank will be conducted entirely by the Board of Directors most of whom are non officials

No country which seeks to industrialise itself and to improve its economic condition as Jaipur is striving to do can make any progress in the direction without the assistance of banking institutions. These like electric power are potent factors in the enrichment of the people. And there comes a time when the need for a special bank designed to meet the needs of the area is definitely felt

It is gratifying to know that the 50 000 shares which were offered to the public have been over subscribed, a fact indicative of the confidence which the investing public has in the Bank. In the allotment of shares the interests of Jaipur have been adequately safeguarded 25 000 being allotted to appli



cants from the State and the remainder to non-Jaipurians. The Bank is broad-based on Jaipur interests—largely financed by Jaipur money and intimately connected with the Jaipur State.

I need not emphasise the need for more banking institutions in this country—banks solidly organised and working on sound principles. While there is a banking office for every 3,900 of the population in England, the corresponding figure for India is 2,76,000. The area served by an office is 6 square miles in the former and 1,392 square miles in the latter. Deposits per head are Rs. 7/- in India and £58 in England. This is no doubt largely due to the very low national income of this country, but it is also due to want of adequate banking facilities.

There is no doubt that the scope for the development of banking is very large in India, especially as the banking habit is growing among the people. The export trade requires adequate finance, the far greater internal trade—which is many times the former in value—requires far more finance. The latter is largely in the hands of indigenous bankers; it is here that organised banking of the modern type can render much help.

The capital structure of the Jaipur Bank satisfies the canons of sound banking enunciated by the Reserve Bank of India in its recent letter to the Finance Department of the Government of India on the subject of banking legislation. It has only one category of shares, namely, ordinary shares,

and no preference or deferred shares. Its subscribed capital is 50 per cent of the authorised capital and the paid up capital 50 per cent of the subscribed capital.

Thus the capital structure of the Bank is sound and must command the confidence of share-holders and depositors alike. Based as it is on orthodox principles and guided as it will be on sound healthy lines the Bank I am confident will give a most satisfactory account of itself and will be of the greatest assistance in the economic development of the country.

A number of complicated economic questions have come into existence as a direct result of the war and are clamouring for solution. The foremost among them is the expansion of currency in circulation, which is now three times the pre-war level. This has exerted increased pressure on the limited volume of consumption goods available for civilian use as a result of which commodity prices have risen very high. It seems to me that the problem is neither wholly monetary nor wholly one of scarcity of goods. It is a combination of both and it should be attacked from both sides if a satisfactory solution is to be found. The extra purchasing power in the hands of the people must be drawn off through measures which would induce people to save and lend to the Government of India for financing the war. Side by side vigorous attempts must be made to increase the production of essential commodities required for civil consumption.

In this dual work, banks in India could play an important part. They could offer to the public various attractive schemes of saving and investment. Investment in Defence Loans should be encouraged; other kinds of investment in constructive channels could also be provided for, particularly in the direction of increasing the production of consumption goods.

It was stated recently by a leading business man that owing to the large surplus money awaiting investment at the present time, it was easy for a well-organised bank to attract large deposits, but the more important problem was, according to him, how to utilise them usefully and profitably. I agree with this view. If banks employ their funds for financing speculative enterprises, under the mistaken belief that this is the most profitable way of utilising surplus money in the present circumstances, they will be doing the greatest harm to the economic structure of the country, especially at a time when it needs the most careful watching against the deleterious effects of speculation. The more useful, and really the more profitable, method of employing deposits, is to make them available for increasing the production of consumption goods. By doing so, banks will be rendering a most constructive service to the war economy of the country, and at the same time, helping themselves in utilising their funds profitably. Surplus money will be drawn off the market, thereby decreasing the pressure on the commodities market. Its use of speculation will be

prevented. It will be utilised to increase production, as a result of which more goods will become available for civil consumption. By thus attacking the problem of inflation from two sides simultaneously—decreasing the pressure of the increased purchasing power and increasing the supply of commodities—the commodity prices which are soaring high, can be expected to be brought down to reasonable levels in the quickest possible time.

Many complicated problems will face the world in the post-war period. The most important of them will be how best to ensure a smooth transition from the present war economy to the peace economy of the post-war period. Trade and industry which are now on a war basis will have to readjust themselves to the altered conditions that will inevitably arise directly the war is over. Banks will have to play an important part in bringing about such a consummation, by judicious adjustments in their methods to suit the altered conditions and circumstances—adjustment which will enable them to absorb without injury to themselves the inevitable shock of the post-war period and to help in the best manner possible post-war economic development.

On this occasion I must not omit to convey to the authorities of the Imperial Bank of India an assurance of our appreciation of the assistance which since the establishment of a local branch at Jaipur they have rendered and will I am sure continue to render to the administration and the people of the State. While that was their feeling

towards the Imperial Bank, the Government found that a bank which was more actively and intimately associated with the State, and which could identify itself more closely with its economic life, was a paramount necessity for its advancement.

The success of a bank depends upon the spirit in which its affairs are conducted by those in immediate control of it, and the composition of your Board is such as to secure the complete confidence of the public. For this institution of ours is not a mere commercial enterprise but a manifestation of earnest patriotism, and of a lofty desire on the part of its founders, to help in the economic uplift of our people.

Let me conclude with a prayer for the prosperity of the Bank of Jaipur and for the fulfilment of the high hopes enshrined in it, so that in time—I hope it will not be a long time—the Bank will rank among the most successful institutions of its kind in India, bringing credit to all concerned—the State, the founders and the Board of Directors.

### Flood Relief in Jaipur

APPEAL FOR FUNDS ISSUED TO THE PUBLIC  
OF JAIPUR IN CONNECTION WITH THE  
HAVOC WROUGHT BY THE HEAVY  
FLOODS IN THE BANAS RIVER.

The public of Jaipur are already well aware that the heavy floods which occurred in the Banas river

August.  
1943

last month have caused severe damage to property in many villages in the State. Fortunately there has been no loss of life but as many as fifty one villages have suffered severely and over five thousand people have been rendered homeless.

His Highness Government have done all that was possible to provide immediate relief to the sufferers but much still remains to be done. Government feel that this is a cause which will make a special appeal to all charitably inclined persons and that all will desire to contribute liberally to the fund which it is proposed to raise for the relief of the victims. It is the intention of the Government not only to provide immediate and sorely needed relief to the sufferers but also to find better and safer sites for the villages and enable the villagers to build their homes according to plans which will be furnished to them.

In order to carry out this programme large funds will be needed. Government will contribute Rspees One Lac and they trust that the public too will respond in an adequate measure. A committee composed of officials and non-officials with the Revenue Minister as the Chairman will be formed to collect funds and to see that they are utilised in the best possible manner. The personnel of the Committee will be announced shortly.

Subscriptions may be sent to the Imperial Bank of India Jaipur or to the Bank of Jaipur Jaipur

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## ADDRESS TO THE I.C.S. PROBATIONERS AT DEHRADUN

*Sir Theodore Tinker and Gentlemen,*—I am here to-day at the invitation of my old and esteemed friend, your distinguished chief, to say a few words to you, gentlemen, who are about to enter a great public service

16th Oct.,  
1943

What can I say to you? Principles will not solve problems. The life of an I.C.S. man is a continuous succession of problems, each one of them without precedent. In the work of an administrator, history never repeats itself, and every day he has to make a number of decisions the rightness of which does not depend merely on rules, or on his mental alertness, but also on his whole habit of mind and character, shaped by his own experience. As experience grows, ripe judgment, becomes more rapid and more certain, often indeed instinctive, though in the early stages of administrative work it is no bad rule to judge rather slowly. Most people, in particular most young men, would like to establish a reputation for prompt, incisive and infallible decision. But it is better to be right than to be quick.

Though one's own experience is the only really personal guide, the experience of others can do something to help. The discoveries made by the I.C.S. in its long history are at your disposal during your training. And the justification of my speaking to you now is that a long and varied official life does teach one certain principles, simple, rather

obvious yet often neglected Your official duty will very soon illustrate and confirm them but it may possibly be helpful to dwell on them for a few moments now And simple though they be their application will certainly test the most subtle of your resources.

First in all circumstances it is necessary to get the facts It is also extremely laborious Don't be content with assumptions Assumptions are easier and more pliable Facts are stubborn and, if negligently treated are maliciously revengeful enemies On the other hand as allies they will prove utterly faithful provided one is quite faithful to them The tiniest treachery dissolves the pacts and indeed makes any future pact a matter of subtle difficulty Complete accuracy is no ignoble part of truth.

First and foremost then as a mental quality and as an official practice let me urge you upon this simple yet complex duty Get facts Do not be afraid of them for they have no fear of you If you have them with you you are safe Without them you are always in danger Know your job Don't merely think you know it

\* Next one must always look ahead and as far ahead as possible Here is the test of that imaginative quality without which no administrator can be first rate No situation is isolated in either time or place and he is worthiest whose every action conforms to a policy framed with care and foresight.



fellow workers to one's subordinates. But as you well know the personal contacts of an I.C.S. man with the people are still more important and from the public point of view accessibility ranks as an official virtue very nearly with justice itself. The public are almost pathologically appreciative if an officer even shows a disposition to see them! Yet they would not quite call that accessibility. By this virtue they mean a real positive pleasure in meeting them not an effort of the much enduring will. I would go so far as to say that if any of you don't particularly like people are easily wearied by them resent fools or hoaxes or persistent petitioners if you are inclined to feel superior if you don't feel an instant response to the various desires and peculiarities of men you have mistaken your vocation. Merely dramatized sympathy meets the fate of all hypocrisy. It is absolutely imperative that the people these thousands individually should feel that you are a friend. Of course most of them will never meet you personally but they will take great stock of your whole life demeanour when you come within their gaze and your friendliness to those you do meet will permeate and brighten the whole countryside.

Gentlemen it is a very great honour to belong to your service. You inherit a unique tradition and are successors of men the very thought of whom is an inspiration men like Lord Macdonnell Lord Hailey Sir Harcourt Butler Sir William Lee Warner Sir Stuart Fraser Sir William Barton to mention only a few of those who whether as administrators

of seems quite hopeless of realisation. Such times are the test of a man's strength. I am sure your resources will not fail.

In conclusion gentlemen let me congratulate you upon your good fortune in having your preliminary training under so able and experienced an administrator as Sir Theodore Tasker. He will equip you with knowledge of immense value in your work and will set clearly before you the ideals that must govern all your actions as officers of the state.

I wish you all the fullest measure of happiness and success in your official career.

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### SPEECH ON THE OCCASION OF THE OPENING OF A SCOUT WOODLAND AT DURGA PURA JAIPUR STATE

28th  
Nov 1942

*Mr Amarnath Atal Thakur Ohandra Pal Singh and Scouts*—The opening of this Scout Woodland is an important event in the history of scouting in the State. Scouting is an out-door concern, its pleasures, its duties and its training are mostly in the open air. This fine estate is a pleasant and easily accessible resort for hiking parties and camping parties and it is very pleasant to think of all the healthy enjoyment combined with useful training of which this place will be the scene year after year. Of equal importance will be its use for the regular and systematic training of scout leaders, rover leaders and cub leaders.

increasing number of boys, from their early years to their days of studentship, this place will mean great happiness and will help to prepare them for that self-sacrificing labour which is citizenship. Let us all our Indian people—take a warm interest in this place and do what we can for it, and for this grand movement of which it has become a centre. I am sure that all those who have come as visitors to-day share my keen appreciation of the neatness with which the different detachments have laid out their plots, erected their dwellings, and created each its own little domestic scene, and also of the zest that has been shown in the competitions, and the high standard of the training on which many a leader in many a group is to be congratulated but above all their chief trainer, the devoted Organizing Secretary, Mr. Ron Swaroop.

This has been a very pleasant occasion, a truly refreshing one, such as only is the Woodland atmosphere, and I am very proud and happy now to perform this ceremony of declaring open the Scout Woodland, Dargamukhi.

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### SPEECH AT THE ANNUAL PRIZE DISTRIBUTION AT I M M T S "DUFFERIN", BOMBAY

*Commander Harvey Members of the Governing Board, Ladies and Gentlemen,—*This Prize Day on board the "Dufferin" is a great occasion, especially to those who have covered themselves with glory and

7th Dec.,  
1913.

just received tokens of victory but also to all who have successfully finished their training and are ready to set out on their further adventure For us visitors too it is a great occasion to be welcomed to the ship as we have been, to breathe for an hour or two the tonic air of its discipline and to see something of the personnel and its work and I feel very specially privileged in being invited to preside and to say a few words to you

Having just presented the prizes I should like in the name of all the visitors to offer my most genuine congratulations to those who have won them I think I have never seen such a varied list of accomplishments as those in which they have excelled As a rule no doubt the margin of victory would be a small one I guess that in a concert like the Dufferin there is fairly level scoring near the top and that those who have not quite won have every right to be proud also But certainly there is a special and rightful satisfaction in being at the moment the very best of the very good

I think that on the Dufferin it is comparatively easy to enjoy one's work After all the cadets have chosen this kind of training and it has also chosen them by means of the entrance competition No doubt a certain amount of hard grind is necessary even here and if despite the modernists in education hard grind is good for everybody but it is a wonderfully cheerful thing to know just what you are after to feel your fitness for the life you have chosen and

to know that every day you are becoming more and more nearly ready to embark upon it

I am glad to know that in a remarkable number of cases *brothers* have become cadets on the "Dufferin." This certainly means the beginning of a family tradition, brothers now, fathers and sons and grandsons in time to come That is the way of the sea

The Memorandum which shows the aims and objects of the "Dufferin" is very interesting to me, not only because it describes what is being done here, in preparing boys for a special career, but also because in some respects it gives an excellent model for other schools The "Dufferin" is training boys for leadership and responsibility at sea, but the curriculum provides an excellent general education, besides the inestimable advantage of physical, social and character training Those who pass out from the "Dufferin" are likely to be healthier, more at home in company, more capable of making decisions, altogether firmer in their structure, than the generality of boys passing out from our high schools; but, apart from all that, the mere academic education, too, seems to be just what is good for the average boy In the section on Scholastic Training in the 1942 Report, there are some remarks which clearly show how sound are the educational ideas accepted here One remark emphasises the importance of correct *spoken* English, a very valuable thing in itself, but also, as is there said, the very foundation of correct *written* English, which for every ordinary purpose should

be related to speech rather than to the higher flight of literature. I heartily wish that it were possible in all schools to have regular practice in speaking English under the guidance of teachers whose grammar and pronunciation are worthy of imitation. Another thing that I liked in that section was the emphasis laid on Geography and the really intelligent study of this. This is not simply because we are going to be professional travellers. This knowledge of the world and its people is necessary to you as men and to my mind no one can call himself an educated man who does not possess it. Again there is the constant attention given here to questions in general knowledge. Perhaps this is the most important matter of the three to which I have referred and it is neglected in an phenomenal degree in Indian education. The cadets here are very lucky in that the whole staff are continually trying to give them in Captain McClement's words a broad outlook on life and a knowledge of things other than those pertaining to their particular vocation. That is precisely what everybody's education ought to give and we have got to reform it in that sense in our country.

It is very clear then that you who are being trained on the Dufferin would be thoroughly eligible for good shore appointments should you desire them but I cannot help hoping that all of you will choose the sea. After all that is why your parents have wished to send you here and why you worked hard to obtain selection and all the care for

and trouble that is being taken for you here is to make you redoubtable seafarers. Whether in the Royal Indian Navy or in the Merchant Navy, whether as executive officers or as engineers, you will have chosen a most magnificent way of life in endurance, mastery, and service of your country's needs. It is indeed a way of life, rather than a mere profession—a very ancient way of life, and one that has always appealed strongly to our countrymen. Sailor-men earn a lot beyond the craft of their calling. The sea teaches them some profound secrets, and imparts many a lesson in religion, philosophy, and humanity. That is, of course, only if they are good pupils,—if they are the sort of men, in mind and character, that the “Dufferin” is seeking to turn out, and if also they are absolutely sound physically, since the sea, however notable a philosopher and teacher is very rough in manners occasionally.

I hope that there will be little difficulty in obtaining, for each cadet, a proper start in his profession. I see that Mr Sarker, who spoke last year, was rather anxious about this. I do hope that expanding services in war-time and expanding trade and ship-building afterwards will be such that for you there will be no delay and anxiety. The need for men with your training is enormous, obviously. It would be a sad waste if men so specifically fit for sea responsibilities should be compelled due to lack of opportunity to take shore appointments for a time in spite of their own desire. But in any case, delay cannot be long. Of post-war developments and plans, those

that will employ you and justify your training are clearly among the most urgent for the prosperity of India. You will soon begin to play each his part on the ocean highways contributing to the wealth and prosperity of your country and—what seems to me equally important—helping by your constant and friendly intercourse with people of other countries to bring about mutual understanding and goodwill.

I am sure that all the other guests will join me heartily in thanking Commander Harvey and all our other hosts for the kindness we have received and the pleasure and exhilaration of this memorable afternoon.

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### SPEECH AT THE PRIZE DISTRIBUTION CEREMONY OF THE INDUSTRIAL AND AGRICULTURAL EXHIBITION JAIPUR.

15th Mar.,  
1915

*Mr Sanyal Rao Members of the Exhibition Committee Ladies and Gentlemen*—It gives me much pleasure to be here this evening and to express my keen appreciation of the many sided effort that has made this exhibition possible and made it a great success.

In Jaipur while exhibitions like this are not altogether new this exhibition is certainly the first of its kind—and it is certainly not the last. His Highness the Maharaja and his Government are eager



to create all the consciousness—indeed, all the awakening—that is necessary, to carry Jaipur along the line of industrial and economic progress. This exhibition is no more, if no less, than a proof of the Government's desire, and settled policy, to make Jaipur a more and more progressive and prosperous State. While I am the first to concede that this exhibition has fulfilled its function as best it could, I cannot regard it as anything but a start on a road of immeasurable length. Yours and mine is the satisfaction that the beginning is really substantial. There is, however, much more to be done in this direction, for an exhibition which creates a periodic flutter as a seasonal adjunct cannot be the means of wide diffusion of the knowledge of arts, crafts and industries, like the one which deliberately aims at being of value all the year round. Many causes in our country have perished for lack of continuous, sustained interest, and we must all beware of this fatal tendency in us to show sporadic enthusiasm for this, that and the other, and then to relapse into silence and obscurity. As wise men, we must plan for all time, and keep the fires burning lest they become but smouldering ashes.

Exhibitions are no side-shows or mere varieties of amusement or entertainment. They have a background as well as a foreground—the background being one of actual achievement and the foreground being one of increasing ambition. They serve as attractive media for the popularisation of articles and the employment of improved methods and processes,

they tend to stimulate faculties no less than sales Exhibitions which depend too much on the entertainment side to make them popular do more harm than good to the cause for we can never afford to forget that when once amusements are allowed to militate against educative values exhibitions lose their fundamental purpose To put a premium upon crowds and collections at the expense of economic ideas and ethical principles is to turn an exhibition into a snare and a delusion I am glad that the Exhibition Committee has shown discrimination in this matter and I must congratulate it upon not having fallen an easy prey to money coming out of ill begotten sources Exhibitions of the right type such as this as I said elsewhere are the time keepers of progress and they record the country's advancement

I am sure we have all listened to the report of the Chairmen with considerable interest It gives me great pleasure to congratulate the prize winners on their exhibits the stall holders on their spirit of co-operation the members of the Committee on their team work and organising ability and above all Rao Bahadur Sanjiva Rao on his drive perseverance and unflagging zeal but for which no successful exhibition could not have been held within so short a time after his arrival in Jaipur But let us never cease to look towards the future for the future belongs to those whose eyes are always fixed on it. Sanguine self satisfaction is inimical to progress The desire to excel ourselves must be there Let

us all look forward to brighter days and prouder achievements, so that Jaipur may be what its name connotes, the city of victory—victory over the forces of ignorance, obstruction and obscurantism.

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ADDRESS AT THE ANNUAL PRIZE DISTRIBUTION OF THE KING GEORGE'S ROYAL INDIAN MILITARY COLLEGE, AJMER

*Major Selbie, Students, Ladies and Gentlemen,—*  
We are meeting at a time when our hearts are full of joy at the glorious termination of a long and devastating war in Europe, which has inflicted unimaginable misery on humanity at large and on Europe in particular. Let us bow our heads in all humility and thankfulness to the Protector of all for having saved the world from a grave peril. The victory is complete. There remains Japan. But there is no doubt that her defeat, too, will not be long delayed.

10th May  
1945

I much appreciate the invitation to be present at this annual prize-giving, to meet you all, and to become more closely acquainted with a college, the work of which means so much to the present and future of India. The report shows the excellence of the year's work. I congratulate the Principal and his staff, the prize-winners, and the rank and file. The achievements of the prize-winners is an earnest of their future success also, but at the same time all the others will have equal opportunity in

that future. In this great profession no one is branded at the start—first class second class or insignificant. The very highest rank of service and renown awaits any one of you who is proved worthy by the test-of time.

To any one who is concerned with education the special type of it that is given here is of great importance. It is meant to make men fit for leadership in the fighting services and perhaps one might say that this kind of fitness is very near the sort of fitness that any good kind of education must produce. Of course it is specialised too but if one thinks of the general aims of education such as wide information clearness and alertness of mind straightness in character and a genuine responsiveness to people and physical fitness and strength—one realises that every one of these things is a special condition of an officer's efficiency. These universal needs are emphasised in a college like this more clearly than in most places of general education. It is very desirable therefore that educationists should study the courses and methods adopted in such a college.

But it cuts both ways. Many a soldier has been heard to speak rather contemptuously of education in the more bookish sense. Many a soldier has fallen short of his own possibilities because in spite of all his training he lacked education. Training for any of the forces nowadays is very largely technical scientific concerned with the management of

machines. Its other side is the management of men. For this wonderful task of leadership of men no one can be trained by any special course, which in great part is intelligent sympathy, requires "humane" education, if it is to be of the very finest quality. It is an immense gain to the officer in any of the services if he is in a really inward sense, and not simply in a technical sense, an educated man. Don't imagine that what nowadays are rather contemptuously called "literary studies" are alien to you. You need them—and that element in authority that they can give you.

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I think it is safe to say—and it is a matter of just pride to us—that the present war has shown that India can produce as fine an army as any country in the world. This augurs well for her future, for India aspires to be a self-governing country, and a self-governing country must be a self-protecting country. We cannot assume that there will be no militarism in the world, as a result of the San Francisco or any other conference that might take place later, and therefore we need no army, no navy and no air force. Who can doubt that there is in this world yet a barbarism that regards might as right and acknowledges no allegiance and no loyalty except force? We should be prepared to meet such dangers.

The future of this college is, thus, far greater even than its past. It will, let us hope, expand to meet the needs of the growing Indianisation of the services. These Indian services have a most

vital part to play not merely in the defence of India but in the maintaining of peace justice and honour in the world. They offer a career that is most honourable in the very highest sense of devotion as well as distinction and let us hope that more and more of our finest men will seek them. You have great and inspiring examples before you above all that of our Commander in Chief Sir Claude Auchinleck, who beloved by every soldier in his army enjoys in almost unique measure also the confidence of the people of India. Such influence is not a matter of eminence in rank but of personality and while that is rather born of course than made it is helpful for us to observe the ways of greatness so that every officer may learn and strive in his own measure to be to his men the truest leader and friend.

I am very glad to hear that next term all the three Military Colleges are to be open to all the communities. It seems very strange to me that hitherto these colleges should have been regarded as exclusive preserves of a particular class or community. Wiser counsels have at last prevailed and I am quite sure that by throwing these colleges open to all boys irrespective of class or creed the authorities have done the greatest possible service to them. If there is one thing more than another that boys in India have to be taught it is that they should regard themselves as members of God's Holy Family. You boys should look upon your companions as your brothers. Don't bother about religious differences. It does not matter a bit wh-



become a famous centre and nursery of badminton and its badminton club is one of the healthiest and most vigorous elements in the College life. A very high level of skill has been attained, and the College players are certainly in a position to challenge any one in Rajputana and are eagerly hoping for a big all Rajputana entry in the forthcoming open tournament. They are very fortunate in the keen and generous support they have received from many people. Cups are given by so many well wishers—both persons and firms—that it is impossible to begin to name them. Equally encouraging and stimulating is the frequent presence on the courts of visitors such as Mr. Dey and the Misses Malvea whose own standard of play is high and whose influence is in the direction of the finest sportsmanship.

While we are all so proud of the high standard of the best players here I am sure you will all agree with me that this is only third in importance among the aims of college and school badminton. The very first is to get as many players as possible to give the benefit of the game especially its mere physical exercise to many students. I hope the best players themselves realise this. The second aim (some might put it first) is to cultivate real sportsmanship which means in a word that a man is positively eager to give every advantage to his opponent and is utterly contented with the result of his game even if he loses. Very very often—but not here I am sure—games encourage conceit even arrogance in distinguished players and if they lose they think



the whole scheme of the world is wrong What a way to regard games ! Another indispensable element in sportsmanship is to play unfailingly on the day and at the very time that is notified, even if one wants to do something else, and even if one is not feeling fit Anything else is selfishness and lack of consideration for others, the antithesis of the true spirit of games I do hope that not only badminton but all games in the College will be conducted and played in such a fine spirit of *generosity* and disregard of self that its students will be proverbial not simply for their prowess but for their sportsmanship This applies to the crowd of College spectators, too They instinctively take their tone from the players if that tone is good

Now let me present these fine prizes to these fine players, with the heartiest congratulations to them, to those who have helped to run the 'tournament, and to the losers also, for the future is always more golden than the present ! To all of you I wish good driving, good lobbing, good smashing, and good luck !

ADDRESS DELIVERED BY DR R E HEILIG,  
PRESIDENT OF THE JAIPUR MEDICAL  
ASSOCIATION, WELCOMING AMIN-UL-MULK  
SIR MIRZA M ISMAIL, PRIME MINISTER,  
JAIPUR, TO OPEN ITS SECOND ANNUAL  
FUNCTION

*Sir Mirza, Dr. Robinson, Ladies and Gentlemen,—*  
It is a great honour and a rare pleasure to welcome <sup>2nd</sup> March, 1946.

here both our Vice Patrons the Prime Minister and the Director of Medical Services Professor Mathur from Lucknow the delegates from Alwar, Delhi, Jodhpur Karauli, Kotah, and Udaipur and so many of our own members

I think it is the first time in the history of Jaipur that colleagues from other States came over here to take part in scientific and social functions helping us to establish friendly relations between all those medical men and women who are willing to do their best in promoting the well understood interests of our profession whose cause is inseparable from the interests of the human community

As nothing happens by chance and we medical men are used to investigate the causes of events we may well ask why this meeting which bears witness to a strongly pulsating professional life takes place here and why to day I think there can be one answer only and that is that Sir Mirza, the head of our Government happens to be one of our own profession a great healer of evils which come his way and many others which he goes out far out of his way very often to find, to treat and God willing to cure

He shares our fate by being criticized for some of the therapeutic methods which hence for some of his cases not taking quite such a favourable course as might have hoped for and yet how many countless thousands has he helped, a healer of body and of soul,

He and His Highness' Government have worked out a Five-Year Plan in which the extension of the Medical departments and Public Health figure prominently. He is providing a teaching centre for the coming generations of our brethren in the profession by founding a medical college, he is giving to all of us a rallying place by building a home for this Association and secured for us a hearing in the Legislature by nominating our Honorary Secretary Dr Tara Shanker Mathur to be a member of the Representative Assembly.

He finds fulfilment by being a whole-time servant of his fellow human beings, pervaded by a deep interest in mankind, he finds something lovable, valuable, remarkable in so many of them.

One section of the community, however, has not felt his helping hand as yet, it is that part of our brethren who are in the greatest, the most urgent need of help, the licentiates, the sub-assistant surgeons, who for many years carried almost all the burden of the medical department. Occupying the out-posts, with nobody near to give them any advice, they have to face the tremendous responsibility for life and death of thousands. They do it gladly and willingly but they expect that the Government of a prosperous State will grant them, at least, the means of a living according to the minimum standards of a medical man, and the means to educate their children. They do hope and trust that you, Sir Mirza, will give just consideration to their claims which are now before you.

They expect it from you because your life is lived your work is done truly in the spirit of the *Gita* in the spirit of unselfishness and detachment which should guide all of us in good and in bad hours the spirit which commands that we should act according to our *dharma* helping everybody who is in need whether high or low rich or poor irrespective of caste and creed to the best of our abilities

And now it is my pleasant duty to ask our Vice President Amin ul Mulk Sir Mirza Ismail the Prime Minister of Jaipur State to open the Second Annual Function of the Jaipur Medical Association

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## ADDRESS AT THE SECOND ANNUAL SESSION OF THE JAIPUR MEDICAL ASSOCIATION JAIPUR

2nd March  
1916

*Dr. Heilig Ladies and Gentlemen*—You have offered me an opportunity which I greatly value, in inviting me to address you on the occasion of the second anniversary of your Association. I am the more pleased to do so since one can readily see from the records of your meetings and your report and from the high quality of its membership how vigorous this young institution is and how useful it promises to become to your profession in this part of India. Although the Association is barely eighteen months old and started with only twelve members, it now

claims a membership of seventy-two, and within the last year or so, under the able leadership of Dr R Heilig, who stepped into the shoes of Dr Jwala Prasad in October, 1944, the Association has held even clinical meetings, fifty-five case demonstrations and eighteen lectures, including five by distinguished guests, one of whom was Sir C V. Raman That indeed is a record of which even elderly institutions might well be proud. I should congratulate Dr Tara Shanker, who represents the interests of the medical profession in the Representative Assembly, and Dr Saeed, for without their keen interest and unflagging enthusiasm, such development would not have been possible within so short a time

I am particularly glad to know that the Jaipur Medical Association is intended to be the nucleus of a more ambitious plan for a Rajputana Medical Association embracing all the States of Rajputana For I believe that in the modern world the open sesame of success in any venture is provided by union, co-operation, co-ordination Rajputana, in spite of its different political segments, is essentially one And if one may draw a circle whose circumference passes through the States of Mewar, Kishengarh, Jodhpur, Bikaner, Loharu, Alwar, Bharatpur, Karauli, Kotah and Bundi, the city of Jaipur will be found to be very near its centre This geographical situation coupled with the fact that a medical college will soon become a reality in this city, would appear to justify your Association in hoping to make

Jaipur City the rallying point of all the medical associations in Rajputana affiliated to the Indian Medical Association and the headquarters of the Rajputana Medical Association. Already it is a pointer in that direction in that Jaipur City is going to be the centre of a University of Rajputana. Not a pointer only but an argument. For the seat of the University certainly can of all places best provide that intellectual atmosphere that contact with eminent men from outside and those facilities of accommodation that are congenial to the sustenance and growth of such an association. I am pleased to learn that Alwar has already become affiliated to this Association that Kotah has agreed to do so and that among the delegates here to day there are two who are the official nominees of Udaipur State.

The beginning is full of promise and given faith and determination I do not see why your ideal should not materialise.

Every member of the medical profession—it should be compulsory in the case of Government officials—should feel bound to join the Association and to attend its meetings regularly and take part in the discussions. This is a duty which they owe to themselves. Rajputana has not been particularly noteworthy for intellectual activities or pursuits. But I have no doubt that that dismal chapter in its history is being rapidly closed and a new chapter full of striking developments in various fields of human activity is being opened. May it be the good

fortune of Rajputana, which has contributed in such ample measure to the material wealth of this great country, through the talent and enterprise of its sons, to do likewise in the scientific, social and intellectual fields !

The existence of the Medical College in close proximity to the main hospital will be of the greatest benefit to both. This alliance between the two institutions will improve their efficiency and that of the medical men, whether directly associated with the college or not, and it will also bring the students into intimate contact with their professors and others working in the hospital.

The Hospital is fortunate enough to have on its staff some of the finest surgeons and physicians that India possesses, and they will, we may be sure, be instrumental in producing medical graduates of a high standard, so that the medical graduate of the Rajputana University—we hope to have a university very soon—will come to be looked upon as a really fine and capable medical man.

We are told that there has been no increase either in the physical power of the human body or in the power of the human mind in historic time. Although man has wonderfully improved his adjustment to his surroundings and has passed on his experience to his offspring for further advancement, there is no proof that man himself is any more intelligent than he was at the dawn of history. But while man as a physical and biological organism is no

better equipped than he was when he first began leaving records there has been an extraordinary increase in his insight into nature. That progressive recording and co-ordination of facts which we call science has enabled him without increasing his mental powers to multiply many times those comforts that have become the necessities of civilised existence. Consider the wonderful advance that has been made in the preventive and therapeutic medicine and in surgery. Our whole conception of medicine has changed. Changes which amount to a revolution have taken place in its science and practice. The doctor of the future will look upon himself as the guardian of health rather than as the exorciser of disease. He will be teacher as well as physician. In future hospitals will no longer be regarded as places where people go to die but where people go to gain health for the enjoyment of life and the better performance of their normal activities. The members of the medical profession are students all their days and they are naturally most anxious to see how they can best further their studies and keep up with the ever advancing tide of human knowledge.

There is a monument to Pasteur somewhere in France with a brief inscription in French which may be freely rendered as follows —

To cure sometimes to relieve often to comfort always

This is a rather fine summary of the opportunity of the medical man armed with his wealth of experience and scientific knowledge.



The doctor, more than any other man in a modern community, loses control of his own time. His professional instinct forbids him to refuse a call to relieve suffering. I hope that the time will never come, members of this Association, when the test tube and the microscope, with all their immense value, will be permitted to displace the fundamental humane and human instincts which make the true physician or surgeon. Thus inspired, he will use aright all his astounding array of the scientific knowledge.

I hope that in course of time the Rajputana Medical Association will have affiliated to it a Rajputana Nursing Association, somewhat on the lines of the Nurses' Association Auxiliary of the Christian Medical Association of South India (Vellore). Efficient and adequate nursing is a crying need of Rajputana, and unless more and better nursing staff is provided, it is impossible for the medical men to produce the best results.

I trust, ladies and gentlemen, that as a layman addressing a gathering such as this, I have not gone too far beyond my legitimate sphere.

I can say no more than to wish for this Association the fullest success in its efforts to make itself helpful to the medical profession, to be the guardian of its interests and the promoter of its efficiency and usefulness to the public.

May this anniversary gathering unite you still more firmly and strengthen you in your personal and corporate service.



# Part IV—Administrative

(Nov., 1942—Sept., 1945)

## ADDRESS TO NAZIMS AND TEHSILDARS OF JAIPUR STATE.

*Gentlemen*,—It is a great pleasure to me to meet 21st  
Nov  
you all in a body this morning.

This, I believe, is the first occasion in our State on which all the higher officers of the Revenue Department have been summoned to meet the Prime Minister and the Revenue Minister for conference and consultation. I should like to avail myself of this opportunity to indicate to you briefly my own conception of your duties and of the principles which should guide all your actions as responsible officers of the State, serving in what may be regarded as perhaps the most important department of the administration, a department on the efficient functioning of which the progress of the State so largely depends

It is your duty as it is ours—I speak not only for myself but for all my colleagues—to spare no effort in the discharge of our duty towards His Highness the Maharaja and his people with all the zeal and energy that we are capable of. It should be our constant aim and earnest endeavour to promote the happiness and prosperity of the people of the State in every way open to us and to attain for the administration a high place among the administrations in India. This is His Highness' ambition and it is up to us to enable him to realise it.

His Highness is above all most anxious to improve the economic condition of his people, to raise their

general standard of living This is a field of work in which you Revenue Officers can play a very important part for you form the back bone of the administration

I would like you to be accessible to all and sundry By being accessible to them you will be able to know their wants more easily and will thus be in a better position to help them Moreover accessibility on the part of higher officers is perhaps the simplest the easiest and the most effective way of minimising if not altogether stopping corruption in the lower officials and of protecting the average citizens from tyranny of the petty official It is your duty to take a deep interest in all that concerns the welfare of the ryot and to promote his happiness in all possible ways Revenue collection is doubtless an important duty of the Revenue Department but I look upon it as only a routine matter demanding little enthusiasm or initiative on the part of the officers for they have only to put their foot down and enforce the rules and collect the money But the qualities which you should display in dealing with the peasant are of a much higher order and need some effort to cultivate them They are—sympathy patience in listening to him and solicitude for his welfare and an earnest desire to grant his requests if they are reasonable I would also impress upon you the desirability of giving reasons—whether orally or in writing—for your refusal or inability to grant any request made to you in your official capacity The applicant must know and if possible

understand and I appreciate your reasons for not granting my request.

I find that the villages in the State are in a deplorable condition, and I have no doubt you agree with me. Are we going to allow them to remain like this? Of course not. It is the elementary duty of any administration worthy of the name to improve the living conditions in our villages and to see that they do not starve. It is our duty too to lift them up educationally and socially. The Revenue Department can play a very useful part in the improvement of rural life and I am very hopeful that it will do so. If an epidemic breaks out, you should be the first to know and to inform Government. If the cattle are suffering from lack of water or fodder, you should speak your views and not wait for the Agricultural or Veterinary Department to move in the matter.

Pure drinking water is the first essential of health. We should see to it that no village goes without it. There are many other necessities of life, not to speak of essential amenities, which a modern administration is expected to provide for every town and village. There can be no real progress without them. We want hospitals, dispensaries, schools for both boys and girls, libraries, and reading rooms, co-operative societies, in every big town and indeed in every village of any size, agricultural demonstration farms in suitable places, and let me add, good roads all over the State. All these things and more are included in the programme which the

Government have drawn up and which it is their earnest desire to carry out as far as possible and as short a time as possible. Here too we shall have your whole hearted assistance and I have no doubt that it will be forthcoming in ample measure.

First and foremost let me urge upon you as a mental quality the general principle that should guide all our actions. It is a simple yet complex unity. It is merely this that no just or reasonable grievance of the people should remain unredressed if it is in our power to redress it. We all know of course that what is desirable is not always possible and what is possible is not always desirable but what is both desirable and possible should not be left unattempted or undone.

Finally may I ask you to bear in mind that you are the custodians not merely of the interest of your own Department but of the good name of the State before the world.

In a word let us all try to build up an ideal State under the inspiration and guidance of a Noble Ruler.

#### ADDRESS AT THE JOINT SESSION OF THE REPRESENTATIVE ASSEMBLY AND THE LEGISLATIVE COUNCIL JAIPUR

17th Sept.,  
1945

*Members of the Representative Assembly and the Legislative Council*—Let me offer you a hearty welcome to this joint meeting of the Representative Assembly and the Legislative Council.

I count it a privilege and a responsibility to address you to-day. This is a memorable occasion

the history of the State, for it inaugurates an era of administration based upon sound democratic principles, bringing the Government and the people's representatives into close association with one another in pursuit of a common aim and in furtherance of a common task—that of securing the happiness and prosperity of the State and its people. In sanctioning these far-reaching constitutional changes (far-reaching they are whatever some critics may say) His Highness the Maharaja has granted his people a measure of political reform whose value will become more and more manifest with the passage of time. These changes, I may remind you, have brought the State of Jaipur, so far as constitutional government is concerned, into line with the most advanced States in India. It required courage and imagination on the part of His Highness to take so great a step forward in a State where representative institutions have been nonexistent for all practical purposes. I have no doubt that His Highness' wisdom will be fully justified, and that his generosity will be amply rewarded by the gratitude and love of his people. The machinery that has been set in motion does not by any means represent the consummation of democracy. It represents, however, a bold advance on the road which leads to the goal of popular government. It is now for you, the people's representatives, to take full advantage of the opportunities which your ruler has thus afforded you, and to make yourselves worthy of still further privileges and responsibilities,

helping to develop in the State a truly democratic administration as His Highness was pleased observe in his inaugural speech

True  
democracy

Let us however understand what real democracy is. Democracy is too easily assumed to be a mere system of government consisting of certain political bodies and offices. It is true that democracy has its parliaments and legislatures its ministries and secretariats and courts of law. Yet these elements no matter how arranged and no matter how controlled or balanced cannot make a democracy. A monarchy such as that of Britain may be democratic and elective system such as that of the USSR may not be. For democracy is a spirit not a form of government. It finds expression in intangibles it consists largely in the assumptions of one man about another of one class or community about another and so on. Its success depends upon the cardinal virtues of tolerance goodwill unselfishness in the public interest. If the spirit of fellowship co-operation and unity is lacking democracy cannot be a success nor can democratic institutions achieve their purpose.

I shall now give a brief account of the progress we have already registered in the last three years and the much greater advance that has been planned for the next five years in order to improve the economic life of our people and their corporate capacity to attain a higher standard of living.



First comes the re-organisation of the administrative machinery of Government

Adminis-  
trative  
machinery

The State has been divided into four revenue districts, each in charge of a Deputy Commissioner, who is also ex-officio District Magistrate. A Secretariat with experienced secretaries has been set up. In the field of Law and Justice, as well as in those of municipal and constitutional reform, progress has been noteworthy. The Chief Court was raised to the status of a High Court in 1942. In the same year the Jaipur Laws Committee was appointed, and during the short space of eight months the Committee framed nearly one hundred bills, seventy-three of which are already on the statute-book. Cases in the courts of session are no longer conducted by police officers but by public prosecutors recruited from the Bar. The post of Advocate-General has also been created.

The various development departments have been re-organised and expanded considerably, and a Co-operative Department has been established.

The budget of the Agricultural Department was increased from Rs 50,000 in Samvat 2000 to Rs 2½ lakhs in Samvat 2001. In the last three years, the Irrigation Department has constructed ten new bunds and enlarged existing ones at a cost of Rs 13 lakhs, and built new tanks and wells at a cost of Rs 2 lakhs. But this is only an earnest of what is to come. Our five-year plan, which has just been published, gives details of the measures by which we propose to double the irrigated area, increasing

Agricultural  
Department

it from about one-eighth of the total cultivated area to about one-fourth. The construction of private wells both pucca and kuccha and tanks will be encouraged on a large scale by generous cash grants and by the postponement of the enhancement of rent for a long period. Projects are ready for seven large irrigation reservoirs costing in all Rs 3½ crores which will irrigate about six lakhs of bighas and bring under cultivation over 2 lakhs of bighas. As many ex-soldiers as possible and civilians also will be settled on this land and helped with capital and advice preferably on co-operative lines. Agricultural Research Stations and five agricultural farms on different kinds of soil are to be established immediately.

It is proposed to extend vegetable cultivation round Jaipur City and some of the larger towns. Special measures for this purpose will include the grant of a cash subsidy grants to help in the creation of the necessary irrigation facilities and provision of manure and seeds on concessional terms. Potato cultivation will be vastly increased all over the State the sale of seed being subsidised.

Fruit cultivation will be encouraged wherever irrigation facilities are available. Experiments will be conducted in a Central Fruit Farm and seven nurseries will distribute plants. Special concession in rent for the planting of fruit timber fuel or fodder trees will be given. Further the new Tenant or Act will confer upon tenants full rights over trees in *barani* land.

to five years the entire khalsa and non khalsa land will have been surveyed and settled. At this moment settlement operations are going on in 1 260 square miles of non khalsa area. A committee will be appointed to go into the question of agricultural indebtedness as soon as the report of the committee appointed by the Government of India for this purpose is published.

Co-operative  
Department.

The fact that the Co-operative Department is absolutely new will not prevent its rapid expansion. Broadly speaking the co-operative movement must not content itself with the problem of agricultural credit only but must link this with better farming and marketing. Similarly co-operative societies for cottage industries should not only try to save the workers from the clutches of the money lenders but also help in the purchase of raw materials and improved appliances and in marketing.

Industrial  
isation.

Industrialisation has made considerable strides since 1942 when the Jaipur Companies Act was passed. There are to-day as many as 158 industrial concerns (6 large and 152 medium and small sized) as compared with only 57 in 1942—an increase of nearly three times during the last three years. These concerns which involve a capital investment of two crores of rupees and provide employment for some 30 000 people do not include the 185 flour mills. Besides 24 new concerns have been allotted land in the industrial area a few of which have already begun construction of the factory buildings,

Industries Institute and peripatetic demonstration parties will be utilised to teach the artisans and their sons improved methods and designs and use of appliances while a marketing organisation will assist in developing a market for the famous Jaipur artware both in India and in foreign countries. As sheep and wool occupy an important place in our rural economy it is also proposed to establish a Central Sheep-breeding Farm for the purpose of evolving an improved breed of sheep and thereby raising the quality and yield of wool.

Both for agricultural and industrial development the State requires a flow of trained technical personnel. Young Jaipurians will be sent out for training in agriculture veterinary science forestry dairy farming poultry farming fisheries mechanical and electrical engineering and other technical and industrial subjects. Furthermore we shall start as soon as possible an agricultural school a technical institute or polytechnic a civil engineering school a compositors and pressmen's class and the Cottage Industries Institute. It is also hoped that the Birla Endowment Trust will be able to start both an Agricultural College and an Engineering College at Pilani before long while the Government will establish at Jaipur a Medical College with the help of a generous contribution from Sir Padampat Singhania.

Forests

Forests have been placed under two trained officers, and demarcation and settlement of rights

doctors as early as possible and a large number of midwives Six Ayurvedic and three Unani dispensaries are to commence work at once in rural areas It is proposed also to subsidise medical practitioners to settle in villages which are at present far away from dispensaries

In the Health Department a Health Officer an Assistant Health Officer and a travelling dispensary have been or are about to be provided for each district Also six malarial surveyors who will shortly finish their training in Calcutta will help to initiate intensive anti malarial measures in the worst affected tracts For the first time meparicine an efficacious substitute for quinine is selling all over the urban and rural areas New epidemic rules have been framed Epidemic reports now go directly to the nearest medical officer and he visits the affected area at once This means that for the purpose of dealing with epidemics the available health staff has been multiplied about ten times over

#### Education.

The expenditure on education in St 1997 was a little over Rs 6½ lakhs In the current year it has increased to about Rs 15 lakhs In 1940-41 there were 287 primary and middle schools for boys In 1943-44 the number increased to 430 Similarly girls institutions increased from 27 to 56 More schools would have been opened but for lack of teachers specially women teachers Steps are being taken to train them It is proposed to

start 100 primary schools, 10 secondary schools, and 100 adult schools every year. We have already started or sanctioned 55 public libraries in towns and villages, and five reading rooms in Jaipur City. Vocational training is being made compulsory for boys up to the 8th class, and domestic training for girls up to the high-school standard. There were twelve high schools for boys in 1942 as against thirty to-day and two more in 1946. We have two high schools for girls. Some basic schools will be opened. Small agricultural farms are being added to several rural secondary schools. There was only one degree college in 1941. There are three now, and three intermediate colleges including the Women's College. To meet the increasing demand for girls' education, a Women's Intermediate College has been opened at Jaipur. The new building which is to house it will be one of the finest in this city of beautiful buildings. The Maharani Gayatri Devi School is a notable success, and is now preparing pupils for the Senior Cambridge Examination.

A new railway line is to be constructed to connect Jaipur City with the Malpura and Banas river areas. Amenities for third class passengers will be improved considerably. The State will also organise its own motor transport service, on the important roads, and co-ordinate it with the railway. The five years programme proposes to add 629 miles of metalled road to the existing mileage of 580. These roads will remedy the present lack of communications.

Communi-  
cations

with the northern districts and help in the economic development of the State

Improvement of towns and villages.

Jaipur City is being remoulded and extended so as to be worthy of its ancient beauty. But we cannot rest content until the underground sewage system has been extended throughout the City and its insanitary aspects remedied.

Government have spent one lakh last year and will spend much more in the future on the improvement of the sanitary conditions in towns and villages. These reflect the inertia of centuries. Some villages still do not have proper wells. Some of the wells are infected with guinea worm. These are being rapidly converted into draw wells. Congested towns are being opened out and extended. A new town with a large industrial area is being laid out at Sawai Madhopur and another at Jhunjhunn each costing Rs. 15 to 20 lakhs. New public offices and quarters for Government officials will be built also new hospitals and schools.

Local bodies.

But development if it is to be lasting and vital must spring from the consent and corporate efforts of the people themselves. Local bodies are thus to a really progressive state what cells are to a living organism. We have therefore created local governing bodies at every level and no efforts will be spared to help them to function successfully. The new Jaipur Municipal Act has provided for an elected Chairman. Thirty-one new municipalities have just started functioning with the help of subst

to Rs 277 62 lakhs in St 2000 and the revised estimate for the year which has just closed has been framed at Rs 282 13 lakhs. The total expenditure amounted to Rs 145 lakhs in St 1999 to Rs 164 62 lakhs in 1999 to Rs 208 33 lakhs in St 2000 and on the basis of the progress of expenditure during the first ten months the revised estimate for St 2001 was placed at Rs 238 35 lakhs.

It will be seen that the financial position has gradually improved and the Government have been realising handsome surpluses year after year. The important heads of revenue which have contributed to this result are Land Revenue Customs Excise Railway Interest Electricity and Miscellaneous. Owing to satisfactory rains and high prices ruling in the market for agricultural produce the collections under Land Revenue have been very satisfactory. The big rise in Customs and Excise receipts accounts for more than half of the total increase in revenue. There has been an improvement in railway receipts which is due to abnormal increase in goods as well as passenger traffic coupled with the increase due to new extensions. Further investment in securities and higher rates of dividend realised on our shares in the Nagda Muntra section of the B B & C I Railway account for the increase under Interest. A larger income has been received under Electricity on account of increase in the rates of current charges and new connections. Under Miscellaneous the increase is due to higher receipts under Match Excise Duty and Entertainment Tax.



The expenditure programme during this period was fixed on a very liberal scale, and larger grants were given to the Education, Medical, Public Health, and other departments, and for public improvements. The war conditions made it necessary for the Government to incur a great deal of additional expenditure in various directions. With the reorganisation and expansion of various departments, additional staff had to be enlisted. Increased rates of dearness allowances were sanctioned for Government servants.

Surplus balances have been invested in Government of India securities. The total investments on 1st September, 1945, stand at a little over Rs 6½ crores, as against Rs 436 lakhs on 1st September, 1941.

A great social evil from which this region suffers to a distressing extent is the drink habit. It affects both the upper classes and the humbler folk, both urban and rural. The liquor traffic has increased to alarming proportions all over India during these years of war. This sly, subtle enemy of our morals and manhood has somehow to be mastered. The country cannot advance, as we all desire it should, without that bodily and mental health to which this habit is fatal, besides causing widespread domestic poverty and misery. How then is this victory, this great social and moral victory, to be achieved? First, by rousing the *consciousness* of the people—a difficult task, a very noble task, well worthy of you, gentlemen, whose acceptance of office in these

Drink  
Problem

bodies is pledge of your keen anxiety to better the people's lot. Most of you are already influential and this influence with its responsibility is greatly increased by membership of these bodies. There never has been in the State a group of persons with such opportunity for good—I mean individually by virtue of the respect in which you are held as well as collectively. I think that personal and concerted efforts on your part may have a decisive effect upon people's minds and behaviour in regard to this drink problem. Not instantly of course you will have to keep at it and I think you will have to concern yourselves with details and persons as well as with general propaganda. But I am sure you will not weary in this well doing. People have to be helped to realise the havoc that is being wrought upon the manhood and womanhood of the State and helped also in many ways to fight their personal battle against indulgence. Another means to be used simultaneously is that of making liquor both expensive and difficult to obtain instead of as too often at present locating the liquor shops in prominent or frequented places with a view to attracting customers. But while such legislative or administrative action may do much the first method is the more deeply and permanently effective.

Jaipur's  
War  
Services.

I cannot let this occasion pass without making reference to Jaipur's war-effort. If Jaipur's role in war is typical of Rajput chivalry its war-effort owes much of its abundance and all its inspiration

to the keen personal interest of His Highness the Maharaja, who has spent a considerable time in visiting the various fronts. His dauntless courage and dynamic energy are widely known and recognized.

Various organisations related to the prosecution of the war were set up and did good work—the Central War Committee, a Special Committee to provide amenities for soldiers on active service, the National War Front (since changed into a Field Service Organisation) and the Technical Recruitment Committee. Numerous recruits were sent to the Indian Army, the Royal Indian Navy, and the Royal Indian Air Force, and many technicians were trained in the Jaipur State Railway, and at the State Water Works. The R I N Training Centre at Pilani made an invaluable contribution to the training of naval personnel.

Special mention must be made of the war services of the Kachhawa Horse, which unit was employed on active service duty for a period of fifteen months in 1942-43, in Sind, in operations against the Hurs, the Sawai Man Guards, who completed over five years' active service as a Crown unit, and the Jaipur Pony Company and the 1st Jaipur Infantry, who were employed as Crown units on active service for a period of more than five years.

The 1st Jaipur Infantry, it is highly gratifying to note, distinguished itself in Italy, while the Jaipur Pony Company has worked with distinction on our Eastern front.

The following honours and awards were earned by the members of the Jaipur State Forces during the present war —Distinguished Service Order 2 Order of the British Empire 1 Military Crosses 7 Military Medals 10 Order of British India 1st Class 1 Order of British India 2nd Class 5 — Commendation Cards 8 Mention in Despatches 5 and Bronze Star 1 The majority of these decorations were earned in battle and were issued as Immediate Awards

A glance at the figures of the Army budget will show that the average expenditure was Rs 28 lakhs per annum as against Rs 16.4 lakhs in the pre-war period. Besides this collections amounting to Rs 15 00 000/ were raised and nearly Rs 1 07 94 000/ has been invested in different War Bonds. Part of the amount collected was used in purchasing aircraft ambulance cars and various amenities for soldiers overseas. Jaipur has thus played its part during these momentous years.

The future. This brief survey gives but a bare indication of the main trend of Government policy. The results achieved certainly afford no ground for self-complacency. Much remains to be done. Ignorance, want and squalor are giants to be fought. There are many problems and difficulties that confront us which can only be solved by the exercise of our utmost patience, courage and wisdom. The tone and efficiency of the services has to be improved, recruitment has to be regulated in a careful and

systematic manner, popular interest in the administration has to be stimulated public spirit has to be awakened. The sense of personal, individual duty to the country does not exist, and must be created. It is only when we have solved these problems surmounted these difficulties, and created a new spirit in the country that the administration can be regarded as sound and the State as truly progressive.

Gentlemen, the future may be full of danger we cannot predict with any degree of certainty what the shape of things will be, but the future will be full of opportunities also, and it is those people who prepare themselves for it who equip themselves with those qualities which are requisite for a people's growth, that can look forward to it with confidence. They stand to gain much and lose nothing. If, however, we go on in the old old groove oblivious of the happenings in the world outside, a rude awakening will be in store for us.

Let us not forget that times are ever changing. Each decade brings with it some new set of ideas or manners or even entirely new standards of living. Particularly is this true in this age of progress and speed. Man, in his ingenuity, is continually devising new ways and means of smoothing out the path of what we know as "civilization." For example, a message which at one time needed a runner to take it a few miles is now flashed around the globe by wireless in the twinkling of an eye. With such changes in the demands of modern life occurring in a com-

paratively short space of time it follows naturally that methods in business or in administration also must continually be changing that in these affairs also a corresponding progress must be maintained Many things which twenty five years ago seemed altogether desirable have now outworn their usefulness and become obsolete

The abandonment of previously accepted methods customs or habits is not an easy thing It requires a certain amount of moral courage Man clings easily to tradition and often has a preference and a weakness for continuing to do a thing in the way it has been done Let us not hesitate to scrap an old idea no matter how traditional and venerable it has become the moment we discover a better more efficient idea to take its place Let it be your ambition then that this State which is blessed with so many advantages human and material shall show nothing in its life and organisation that is not in keeping with all those ideas which are indispensable to modern progress

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#### ADDRESS DELIVERED AT THE CLOSING OF THE FIRST SESSION OF THE REPRESENTATIVE ASSEMBLY

21st Sept.  
1945

*Members of the Representative Assembly*—The first session of the Representative Assembly has come to a close but before I bid you all good bye I must thank you for the good work done for the

genuine interest that you have taken in the debates, and for the spirit of co-operation that you have shown in disposing of the business that came up before the House. I should thank the lady members for the intelligent and helpful part they have taken in the proceedings, especially, as is natural, in matters concerning the fair sex. A community whose women are wide-awake need not despair of progress. Although this was the first session of the Assembly, I would like to think that it has sufficiently demonstrated to you the practical value of this body and its potentialities for the future. The Assembly is, indeed, a unique institution, based as it is upon the oriental conception of democracy, and designed to give an impetus to the growing political consciousness of the people, such as the more formal councils cannot give, by providing a forum for the free exchange of views between Government and the representatives of the people on matters essential to the life of the community.

As I observed the other day in my joint address to the Assembly and the Council, the new reforms have brought the Jaipur State into line with the most advanced Indian States. The proceedings of the last four days have convinced me that the high laurels that the subjects of His Highness the Maharaja have won in other fields—in the field of commerce and industry, on the field of battle—will also be won by you in the quieter field of the administration of the State. I recounted in my joint address all the awards and honours that have been earned by

the Jaipur State Forces during the war I would like to tell you now ladies and gentlemen that Jaipurians serving with the Indian Army have also earned no fewer than 8 Military Crosses, 14 Indian Orders of Merit 26 Indian Distinguished Service Medals and 13 Military Medals This is a proud record of military service a record which only needs to be matched by your record in the service of the people in the political field in order that Jaipur may stand out as one of the most advanced States on the map of India

Most of you must have had an exhilarating experience during the brief four days of the session but as the interest grows and the horizon widens I am sure the Assembly will demand more of our time and instead of four days the sessions of the Assembly will have to be held for a longer period and instead of holding one session in a year we will have to hold two sessions Government has in fact decided to hold two sessions of the Assembly every year in February and August respectively

We have during this session discussed a variety of subjects touching almost all the departments of Government—education public health public works local self government and the rest I can assure you ladies and gentlemen that Government has the fullest sympathy with the popular wishes and aspirations in all the matters represented to it As I had occasion to observe in my address to the joint meeting of the Representative Assembly and the Legislative Council this State is badly in need of



more hospitals, more maternity homes, more and better roads, more schools, better towns and villages You will realise, however, that there are practical difficulties in the way, and that with the best of intentions, the comprehensive and all-round improvements in all spheres of life, as envisaged in your representations, must necessarily take time to materialise You will also realise that so long as the people remain apathetic and popular leaders inept, no substantial progress is possible The sanitary condition of the villages, not only of the villages but even of the big towns, is so deplorable that no time should be lost in making an effort, a very strenuous effort indeed, to improve it If rapid improvement is to be achieved in this respect, it is necessary that the local bodies concerned, the municipalities or the village panchayats, as the case may be, should make their legitimate contribution towards the cost involved But so long as there is reluctance on the part of the local bodies to levy any kind of tax, no substantial improvement can be expected, although Government will not relax its own efforts in these directions.

Many of you feel strongly about the want of maternity homes in the State, and have given expression to your feeling in no uncertain terms I can assure you that Government is fully alive to the necessity of establishing an adequate number of maternity homes in all towns, and bigger villages, but the material essential for their efficient working is unfortunately lacking For the successful working

of maternity homes the first requisite is obviously a staff of trained nurses but Government has so far failed in its efforts to secure a body of local women prepared to be trained for this work Here is a matter in which I am sure the popular leaders may render effective help by bringing their local influence to bear on the matter May I therefore appeal to the members to help to find recruits for the nursing service in the State! Government will be glad to grant stipends throughout the course and employ them on adequate salaries on completion of their training which will be provided in the Zenana Hospital in the City

Some of you have been critical of the action or inaction of Government in certain departments Government will always welcome healthy criticism Governments are not infallible and the Government of Jaipur does not claim to be so The important thing which we often forget is that there is no fundamental antithesis between the interests of Government and the people Mistakes and confusion are bound to occur when under the stress of circumstances over which neither the Government nor the people have any control the economic life of the community is suddenly switched into new channels producing wholly unfamiliar conditions They may be seen in their true proportions only when it is realised that they are world wide The distress and privation of the people of this State of which Government is no less poignantly conscious

to them? Again no one is obliged to purchase or use it unless he wishes to. If you argue that this oil will be extensively used to adulterate the pure ghee the obvious answer would be as I have already said are you sure that what is now sold in the market is really pure ghee? Is it not even now a much adulterated stuff adulterated one may be quite sure with worse things than the vegetable oil which by itself is a perfectly harmless article. It might affect the flavour of ghee but it certainly does not make it in the slightest degree injurious to health.

It is only in this State that vegetable oil is regarded with such disfavour while in no other part of India as far as I am aware (barring perhaps some very conservative States) its use or manufacture is prohibited. In fact the Government of India have been at considerable pains to encourage the establishment of factories for the manufacture of this commodity all over the country. Would they do this if they thought that it was in any way injurious to health or would the European countries import it across thousands of miles from the West Indies for the use of their people? If we are interested in facts, not in fancies these considerations should not be ignored in dealing with what is after all a very simple matter.

I cannot close my remarks without making a brief reference to the recent momentous announcement made by His Excellency the Viceroy and the British Prime Minister regarding the future of this

count. While the procedure laid down for the  
 implementing of their declaration is unexception-  
 able what to my mind is the new and remarkable  
 change about it is its clear note of determination.  
 The British Government intends "to go ahead with  
 the task of bringing India to self-government at the  
 earliest possible date." Clearly, it will not allow  
 progress to be frustrated by continued disagreement  
 between Indian Political parties. It is determined  
 to carry out its policy, whether there is unanimous  
 support for it or not. The British Government has  
 nothing to fear, its procedure being correct and its  
 motives reasonable. This seems to me the only  
 practical way of solving the vexed problem of India,  
 and I am glad that the British Government have  
 not yet come to realise it. I need hardly tell you  
 that the future of the Indian States is indissolubly  
 linked up with that of British India. May India  
 move forward to its destined goal based upon the  
 principle of co-operation and co-existence? It is  
 essential, that in the proposed constitution-making  
 body, the Indian States should be adequately re-  
 presented. While, therefore, loyally and faithfully  
 working out the constitutional reforms which have  
 been granted by His Highness the Maharaja in the  
 domestic sphere, it behoves us all to prepare our-  
 selves for taking our due place in the wider sphere  
 of the coming all-India Federation. This Federa-  
 tion is bound to come, for on no other basis can this  
 vast country sustain itself in a modern world grow-  
 ing smaller and more interdependent day by day.

through scientific development of communications. Such preparation would obviously consist in taking a broader view of all questions generally in relating our domestic problems to the problems of India as a whole in shedding all isolationist conceptions and in accepting the principle and cultivating the faith that our future depends on marching shoulder to shoulder with the rest of India.

Ladies and gentlemen before I finish I would like to say that there was one important item that should have been included in the agenda of this session but it was not done for reasons which I can assure you were unavoidable. I trust that such an omission will not occur again. I refer to the budget estimates the general discussion of which is such a valuable privilege of this House. You will have an opportunity of exercising it to the full at the next August session.

I now declare the session closed

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## Part V—Addresses on Art and Culture

(7th Feb., 1944—3rd Dec., 1945)

### SPEECH ON OPENING THE MAHARAJA'S COLLEGE FINE ARTS EXHIBITION.

*Ladies and Gentlemen,*—This Exhibition merits a good deal of public attention. Though it is organised by a college society, and is intended partly to give students a good opportunity of studying the art of painting as practised by Jaipur painters and by other artists who are living here, it has also the wider purpose of encouraging public interest in art. This double purpose, in fact, is seen in all the activities of the College Fine Arts Society. It is concerned with music, dancing, and painting. Its large and enthusiastic membership belongs entirely to the Maharaja's College. It is already doing for students, in an extra-curricular way, what in our Jaipur University we want to do more systematically within the curriculum—developing that power of artistic understanding and creation which is characteristic of our students. But it also seeks

7th Feb.,  
1944

to serve the public both by inviting them to performances and exhibitions and by holding amateur competitions for them. I understand that the public response has been beyond all expectation. The Society was started only in 1942 and the instant response within and without the college shows how much it has been needed, and suggests immense possibilities for the future. The success has not been won without effort and great appreciation is due to Professor M V Mathur the president and inspiration of the Society and an exceptionally keen and able set of student office-bearers committee-men and practisers of the arts. Naturally the success of any such effort in Jaipur requires the active help of the Principal of the School of Arts and I understand that from the beginning Mr Mukerji has given most generous encouragement and continual help. This exhibition includes some fine examples of his own work. A conspicuous benefactor of the exhibition is Mrs Heilig who in addition to the inclusion of a large number of her own distinguished paintings, has been exceedingly kind and helpful throughout the period of planning. Another very notable collaborator and exhibitor is the famous Mr Vijaivargya of Jaipur.

I have no intention of giving a sort of preliminary local catalogue of what you will find when in a few minutes time we go round the exhibition. But my expert friends will pardon just a sentence or two of explanation meant for others. Let me remark,

then, that there is a genuine Jaipur School of Painting belonging to the Rajasthani branch of the Rajput Schools, and closely akin to the Kangra style. During the Mughal period, Jaipur painters were famous. In addition to portrait-painting, in which they were highly proficient, they produced a variety of work relating particularly to the Vaishnav religion and musical subjects. A very valuable illustrated edition of the *Mahabharata* was prepared by Jaipur painters. Much of their work survives in the State Pothikhana. Mural painting has been a special feature in Jaipur arts. In its cruder forms, which nevertheless are lively and interesting, it is of course to be seen all over every street, but it has its finer forms too as was exemplified not so long ago, in the paintings on the walls of the Calcutta School of Arts, the work of Jaipur artists. If any one wishes to study the traditional Rajasthani style in painting, let him apply to the Maharaja's School of Arts, where training in this is given.

It would be a very good thing for every student, even if he has no special artistic gift, to cultivate a certain appreciation and judgment of the art of painting. Some—though I think very few in this part of the world—are quite incapable of musical appreciation, just as some brilliant people are complete duffers at mathematics, for both music and mathematics require a special sense that may in an individual be entirely absent. But surely there is no one who cannot profit by an effort to understand good paint-



ings in however limited a sense Most students and most people in this place are probably capable of quite a high degree of critical training in this which will add very greatly to their enjoyment in life This is indeed one of the higher delights which make material delights seem rather poor in comparison. And though we are rightly proud of our local school and more widely of Indian types of art yet it is absolutely essential for any self respecting student of art to study western types also and that not merely without prejudice but with the realisation that from western art oriental art has a very great deal to learn. If you get into your mind the idea that art of a mystical or symbolical kind is of its very nature superior you make an error that is most prejudicial to the future of Indian art In this sphere as in others both east and west have much to learn from each other and mutual influence is most desirable

If we regard each other's art with an equal and appreciative eye we shall find therein a helpful revelation of each other's nature of differences between our peoples and also of that unity which is so much more important than our differences I should like to quote a few words written by Mrs Heilig in which this idea is expressed

What the world needs most to-day especially in the days to come after the war is mutual understanding The barriers which separate nations and

That I think is a notable expression of the value of the Exhibition which I shall now have the pleasure of opening and also of this College Society and every branch of the work which it has so well begun

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# INAUGURAL ADDRESS AT A MEETING HELD AT JAIPUR TO DISCUSS A SCHEME FOR THE PROMOTION OF INDIAN CULTURE AND ART

23rd Oct.,  
1945

*Ladies and Gentlemen*—May I welcome anew to this further conference you who are I believe united in the feeling that the artistic wealth of India must be a very important concern in that planning upon which we are all engaged?

The war is over and though the making of the constitution and economic advance must now stand first in our minds India may turn also with a good conscience to the softer arts of peace

' Now that war thoughts

Have left their places vacant in their rooms  
Come thronging soft and delicate desires

For some months a number of public spirited people anticipating that in the arts the time for creative endeavour was nearing have advanced in the press by memoranda and in private conversations plans and projects for fostering the Indian

very close connection must exist between the Directors of the Museum and the major artistic and cultural societies

Museum of  
Modern Art

The museum as at present conceived is primarily for the remains of the past and will be chiefly archaeological. The suggestion has been made that a part should be set aside for a museum of modern art both Indian and western. I do not intend to reveal what are my personal preferences in painting but I know enough artists to be aware how strong is their conviction that while Indian painting must and should retain its peculiar character, the vitality, the fertilisation the freshness of Indian painting depends on successive generations of students seeing the best that is done in the contemporary world outside India. And at the present time all that they see is in photographs. Was it not the coming of Persian painters to India in the sixteenth century which produced within one generation the great and distinctively Indian school of Moghul painting? To-day many of the great art collections of Europe are in process of dissolution. It would be heartless to express satisfaction at the opportunity thereby offered India. It would be no less foolish to neglect the opportunity. No longer is India in a position where it can obtain foreign currency only with difficulty and the cost in relation to the resources of which India disposes would be small.

Lady Hydari proposes also that a part of the museum should be devoted to handicrafts and

existence we in our present artistic capacities may perhaps explore—agencies of a much more respectable nature for advertising abroad the true glories of their national civilization and for arranging intellectual and artistic co-operation with other countries. Such is the British Council and India, whose art is so little valued to day abroad should have its India Council. The proposal has been made sponsors have appeared to hope for funds is not unduly optimistic and all that seems to be required to set afoot this most promising endeavour is action.

Inventory  
of India's  
Art Treas-  
ures.

Professor Dickinson has recently discovered a hoard of three hundred Rajput paintings, of great and peculiar beauty in a small State not far from here and it is probable that this is not the only instance where treasure is hidden unknown. Most of you will, I hope have seen in our museum the magnificent 18th century Persian carpet, which was concealed and forgotten in Amber for centuries. In both these cases the treasure though forgotten had been well protected but alas many great works of art have already been allowed to perish through sheer carelessness. As Bacon observed—

The river of Lethe runneth as well above ground as below. How can we prevent it swamping all India? Is it too much to suggest that the State or some semi public agency such as the National Trust proposed by Sardar Panikkar should undertake as a first step a kind of national catalogue of

dispensed with. It has its hand everywhere and there is no reason why even the Government of an industrial empire should not conduct itself at times with the taste and beneficence of the Princes of Italy or the Grandees of the Roman Court

Let us therefore consider whether there is not a case for a national commission of the fine arts and let us reflect on what might be the scope of its functions. The supervision of museums the establishment of art schools the revival of music schools the promotion of such schemes as we have discussed this morning the despatch of students abroad the judicious administration of patronage at home, above all perhaps the constant representation to Government that it should pay attention to the things of the spirit and the translation of this into terms of generous appropriations by the Finance Department—these I submit are activities which might make a commission a vital power in shaping India's history to-morrow at least that portion of it which may most interest historians a thousand years ahead

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SPEECH DELIVERED ON THE OCCASION OF  
UNVEILING THE PORTRAIT OF DR  
RABINDRANATH TAGORE AT THE BENARES  
HINDU UNIVERSITY

3rd Dec.,  
1915

*Sir Radhakrishnan Ladies and Gentlemen*—I regard it as a special privilege to be called upon to unveil the portrait of Dr Rabindranath Tagore

which has been presented by the Consul-General of China to the Benares Hindu University on behalf of the Calcutta Art Society. A portrait of Tagore is an illumination by itself, and I am sure this portrait will enrich and illumine the Art Galleries of this University and will be a source of pride and inspiration to the present and future generations of students and teachers alike.

Rabindranath Tagore is yet too near for us to see him truly, but his many-sided genius has been generally admitted. He was a poet, a dramatist, a novelist, a short story writer, an essayist, a literary critic and a composer. He touched indeed, all branches of literary activity, and he touched nothing that he did not adorn. In the later part of his life he took to painting, and even wrote a treatise on astronomy. He was, besides, a philosopher and a political thinker. In all his writings he naturally used the Bengali language as his vehicle of expression, and it is claimed by those who know that he has brought it to a state of perfection unthought of before. For one who is unfamiliar with that language it is impossible to say anything which will be satisfying to this enlightened audience or worthy of the great man, and what I will say will be in the nature of a humble tribute to one who has, I believe, by his lifelong devotion to culture and its advancement, promoted the cause of Indian nationalism and raised India in the estimation of the world.

Tagore was essentially a poet, and as a poet he will perhaps be best remembered by posterity. Those

who have had the good fortune to read his poetry in the original have testified to its exquisite grace and melody and though these qualities cannot be reproduced in translations readers of the English *Gitanjali* which won him the Nobel Prize for Literature for the year 1912 are enraptured by the thought of mystical fellowship with God which blows like a sweet perfume through its pages. It is difficult to resist the temptation to quote a few of these gems of devotion.

I was singing all alone in a corner and the melody caught your ear. You came down from your throne and stood at my cottage door.

'My heart can never find its way to where thou keepest company with the companionless among the poorest the lowest and the lost.

At the immortal touch of thy hands my little heart loses its limits of joy and gives birth to utterance ineffable.

When the heart is hard and parched up come upon me with a shower of mercy when grace is lost from life come with a burst of song.

Tagore's literary output is considerable and a complete edition of his works in fifteen volumes - has I understand been published by the Visva-bharati University which he founded at Santiniketan. But unfortunately this treasure of literature is inaccessible to readers outside his own province and it is largely due to this circumstance that Tagore lacks as yet I fear, the appreciation

developed a politics with which he could not agree he stepped aside. He was never an advocate of the abolition of class and the dictatorship of the proletariat but his aristocratic class consciousness did not prevent his declaring that the poet's vocation was to give voice to the dumb millions to bring hope to the weary and the heavy laden to sound the call to the poor and the oppressed. Raise your heads for a moment and stand shoulder to shoulder, he whom you fear is cowardly and unjust and the moment you wake up he will run away the moment you meet him face to face he will crouch like a pariah dog in diffidence and fear. What he wanted for the poverty-stricken masses was food and light and strength and a joyful life and a heart full of courage amidst the surrounding helplessness he wanted self-confidence. This is the theme of one of his famous poems. He believed that the salvation of the country lay in constructive work in the social and economic field—through education social reform and the economic uplift of the masses. The Viswabharati his international University at Santiniketan and the agricultural farm at Sriniketan close by are living witnesses to his burning faith.

As a poet Tagore had an instinctive sense of the true and the beautiful and the same sense inevitably moulded his political faith. He was a patriot and nationalist. His nationalism however did not blind him to the fact that the world was every day brought nearer to our door and that the fulfilment of national







# Part VI—Addresses at Conferences

(20th Feb., 1943—6th Feb., 1946)



## SPEECH AT THE INAUGURAL SESSION OF THE ANNUAL MEETING OF THE NUMIS- MATIC SOCIETY OF INDIA HELD AT JAIPUR

*Mr. Prayag Dayal, Ladies and Gentlemen,—*  
My first duty is to welcome you all, on behalf of  
His Highness the Maharaja and his Government, to  
this, the pink city of Rajputana. I hope that you will  
enjoy your visit and go away with happy recollec-  
tions of your short stay amongst us and with the  
memory of a very fruitful session.

20th Feb.,  
1943

So far as numismatics is concerned, I must confess I am profoundly ignorant of the science, but I know this much, that this State possesses a fine collection of old coins dating from ancient times. Some are exhibited in the Museum while others are kept in the Archæological office for want of room here. It is proposed to add a wing to this building, when it will be possible to display all the coins in one place.

Such coins as we have been able to collect in Jaipur will illustrate the importance of numismatics to accurate conclusions regarding old history. And

even a layman can have some glimmering of the romance of your studies—the appeal to the imagination of those age-long emblems of the daily buying and selling of distant ancestors of ancient intercourse between most diverse peoples of the interaction of race upon race and also of the impulse often primitive to give artistic form to the least valuable purchase token. Therefore I regard you as people to be envied since your scholarship gives you the freedom of snob a world. Perhaps some of you in whom the creative equally balances the critical will continue to share your treasure with us by writing for us a work that is half science half poetry but all truth showing us just how the old life lives in the old coins.

I feel I should not detain you any longer with remarks which can hardly contribute to your discussions. Allow me to offer you once again a cordial welcome to Jaipur.

PAPER ON EDUCATION AND THE NEW  
SOCIAL ORDER READ AT THE 19TH SES-  
SION OF THE ALL-INDIA EDUCATIONAL  
CONFERENCE HELD AT JAIPUR.

28th Dec  
1943

*Sir Maurice Gwyer Ladies and Gentlemen —*  
Obviously we cannot in this brief sitting proceed far in the discussion of the immensely comprehensive subject 'Education and the New Social Order'. It involves without exception every educational problem and every social problem not to speak of Politics and Economics. Every Section of the Con-

shall be appropriate to the needs of those educated. It will give knowledge train facilities and create habits. It will make it possible and natural for people to take an intelligent view of things, a view more profound and comprehensive as one passes from stage to stage of education. It will cease to stamp as graduates hundreds and thousands of uneducated men, and to establish as teachers men who themselves have only learnt by rote. The change will be achieved by changes in both the content and the methods of education. Not revolutionary changes. After all much careful thought has long been given by first-rate men to the problems of Indian education, and experience has been teaching both our educational leaders and the rank and file. But still substantial changes the need for which has become clearer in recent days. If we always apply the practical test of citizenship we shall not go far wrong provided that we remember that the useless sort of study is of value in the deepest sense. The citizen will be better even as citizen if his inward life is clear and fine.

If education is to do its share in promoting the New Social Order I think that from the primary stage onwards it should in its curricula give special attention to the problems of Indian society. In the very earliest stages children should be carefully instructed and practised in all the various ways of hygienic improvement in village or town and as they get older their social education should become broader and deeper and it should never come to an end.



subjects of intellectual content and discipline he is only maintaining the age old religion of male superiority though he salves his mental conscience in various pseudo scientific and pseudo social ways. The study of domestic science is certainly important but what a calamity it is that high school girls should actually be given this as a substitute for history or geography! Better make elementary science a compulsory subject for boys (as it certainly ought to be) and domestic science for girls this would be rational. In university courses there must be no differentiation whatever.

✓ We in Jaipur have been thinking much about the improvement of university education. In this sphere two problems of some importance are engaging the attention of a section of this All India Educational Conference the vernacular medium and the three year course. I think it will be agreed however that discussion of those topics cannot reach the root of the problem of university education. The length of a course is as nothing compared with its nature and the medium of instruction is only a fraction of the problem of method. Our universities are not only related to the Social Order, old or new and a many year course in vernacular would not create that relationship. I shall not dwell on this question. It is very briefly dealt with in the report now being printed of our Jaipur Post War Reconstruction Committee.

In the new Social Order everyone must have enough in every material sense, and this raising of

and principles and must be capable of judgment. The professor on this side of learning must not stand aside from the intricate problems of political development but must make that contribution which only learning can make. But even from this angle what matters first and most is that all our people should have food, clothing, security, comfort and hope. And not one step in education can be taken, or is worth attempting unless we are determined to satisfy these human needs.

### INAUGURAL ADDRESS AT THE 6TH ALL-INDIA LIBRARY CONFERENCE HELD AT JAIPUR

7th April,  
1944.

*Ladies and Gentlemen*—It is my privilege on behalf of His Highness the Maharaja and the Government and people of Jaipur to extend a very cordial welcome to the members of the Indian Library Association and the delegates to this conference. This is no mere official welcome. Your presence here is very gratifying to us all personally. It is well realized among us that plans for material development are unavailing unless there is the same zeal for educational progress and we realize too that in such progress the library movement and its wise and scientific direction are of great importance. The notable history of the encouragement of learning in Jaipur has been outlined in the booklet which has been prepared as souvenir of this conference. Modern scholarship also flourishes here and we expect your deliberations and influence to stimulate its growth.



reading and study And such a librarian will deserve a far higher status and salary than is now commonly given to those in charge of such libraries

The other aim of the Indian Library Association—which is stated first and is of prime importance—is the furtherance of the library movement in India' This aim is very comprehensive Judging from the proceedings of previous conferences it is concerned very largely with library-scholarship—definition classification and so on It is clear that in this science of librarianship India and this Association, have already attained very great distinction largely through the scholarly and original work of the Madras University Librarian Rao Sahib S R Ranganathan, who has also stimulated many others and in particular his own very able assistants These are attractive people When one glances through the volumes of proceedings one is at first dismayed by the extremely recondite titles of many of the papers and their statistical appearance but when one begins to read one finds plenty of humour and an intellectual aliveness that is quite stimulating I imagine that such work which is being carried on in various parts of the country with the encouragement of the Association is of international standard and value

On the other hand, I hope that neither the Association nor our librarians will spend too much of their time and thought on such matters Their practical importance is, perhaps less than the library technician is apt to imagine and there is here a special

forward to it we have been hoping for a great manifestation of public interest in this assembly. We need especially at this time a general awareness of the practical problems of educational development which official action by itself can never entirely solve. Moreover our teachers need and long for public interest sympathy and support in their hard and unremitting labour. Or should I rather say—their easy and delightful labour? That certainly is what it ought to be and what it is too in the cases of those who are born to teach. However teaching does take a lot out of one and a little interest and responsiveness on the part of parents and the public is a wonderful encouragement and stimulus to the good teacher.

It is a sign of the times that this Teachers Association should have come into being at last. But it owes its existence largely to the vision of Pt R S Misra the Principal of the Seth G B Podar College Nawalgarh who is the first President and whose idea of an association for Sheikhawati has thus been expanded. There has been extremely willing co-operation from every one official and non-official and all the omens are good.

The Reception Committee are to be congratulated most heartily upon their choice of President for this Conference and upon Dr Cousins generosity in accepting this office. Apart from his wide educational experience and his special regard for the fine arts which are to be of increasing importance

thing educational. Thus it is only the subjects, not the people who are sectional. But consider how little can be achieved within the limits of the Conference. Think of the complexity and detail of the subjects: the curricula in girls' schools; the responsibilities of the village teacher; the functions of the high school course; examinations as a genuine test; and so on. It is obvious that in the tiny period of time available even the *stating* of the problem could with difficulty be achieved. When the presidents or secretaries of sections mount the platform to reveal to the open session the results of these sectional deliberations, they will certainly reveal no solutions, no well thought-out plans. They will simply give some data on which the Association may begin to work. For a really effective discussion must be completely unforced, systematic, continuous, progressive and—if it may be so—conclusive. It takes months or years, not minutes. It is performed at leisure and in peace—not in a rush amidst the excitement of a big conference. It involves the slow methodical study of documents and of the thought and experience of member after member as well as the available experience of those in other places. Such genuine fruitful study is one of the chief functions of the Association.

This year-long study is to be undertaken by committees as widely representative as possible. They should consist quite largely of representatives from the mofussil and these should be enabled by their schools and by the Department to attend the

committee meetings with unfailing regularity If this costs some money it is more than worth it The reports of these committees should be placed before the whole body of members at the annual Conference, and fully explained, so that all teachers in the State may at least have a fair chance of conversance with the problems, then different aspects, conflicting views regarding them, and any conclusion that prolonged and dispassionate thought has reached This in itself would be an education It might do much to change the whole tone and level of teaching in the State This is how our conferences can become deeply and permanently useful

In this direction the proposed journal of the Association might have its own usefulness but I am rather sceptical and unenthusiastic about this journal What are its chances of appearing regularly, even in normal times ? What are its chances of maintaining that uniformly high level which alone would justify it ? And can it be contended that an educational paper specially devoted to Jaipur would—even in Jaipur itself—be comparable in interest and usefulness with those which have a wider range ? No let there be bulletins where desirable, but better leave the journal alone

One of the avowed objects of the Association is the improvement of the teacher himself in various ways. Perhaps this justifies me in suggesting one kind of improvement that is urgently needed—not in all of our teachers but apparently in a large proportion of

them particularly in the city of Jaipur. To put it very plainly though in Biblical terms these shepherds care for themselves not for their flock. We do realise the difficulties imposed on them by poverty and hard times and to these such remedy as is possible will always be applied. But there are no circumstances that can excuse a teacher or any one else from the performance of his duty. The duty of a teacher includes proper teaching in the class room and proper influence and help outside it. Both are neglected.

How can it be said that class teaching is properly done when it is the regular custom for parents to engage tutors in addition whenever they can? A boy who is properly taught in the day time needs no tuition in the evenings. He is better without it. He should be making his own effort then. But here it seems to be regarded as indispensable. And, indeed, this private tuition business is a public scandal in Jaipur. Many a teacher spends on this so much of his time and energy that even his daily class work is too much for him. Worse still he has neither time nor energy left for his boys outside class hours. I hope no one imagines that a teacher's work is limited to class hours. There are games, scouting, all sorts of activities in which it is the positive obligation of every teacher to play some part or other. And if a head master in his consideration for his teachers turns what might be an order into a request and that request is refused, the refuser should become a marked man in the department marked as one who rejects

his duty One feels strongly about this It is a shame that the children should be without the leadership and comradeship which ought to be so willingly and zestfully given No difficulty can excuse such failure in any circumstances whatever the good teacher will contrive to do his best for his boys When men have no feeling for their pupils they should not be teachers, and if they have to be kept on as teachers they should at least be excluded from the best appointments It is, I suppose, considered a privilege to serve in Jaipur City That privilege should be denied to any one who does not take a keen and active interest in his pupils outside class hours

One excellent purpose of the Association is to provide for school teachers what are called "refresher courses" in their own subjects These would have the double advantage of keeping them in touch with college teachers and of keeping their scholarship up-to-date But I think that what we might call "expander courses" are equally necessary These would arouse the interest of teachers in subjects beyond the narrow range of their teaching and their own previous education, and in particular would give them information about all current affairs, so that they might become real sources of knowledge and wisdom for their pupils Wide interests are the mark of the educated and cultured man they give him both satisfaction and influence, and they make him a worthy guide for children

This Conference stands right at the beginning of the Association's career It has given to all the

teachers of the State a delightful opportunity of meeting together which they have never had before. I am sure there will be many personal contacts which will begin long friendships. It will be a great thing if the Conference helps every member to feel a real and proud consciousness of his profession and a sense of unity with all his brethren who teach in school or university. Thus every one will come to feel that the Association means much to him and throughout the year he will never forget the Association but will constantly expect and demand full information as to what it is doing and will join in whenever he can. I am sure the office bearers and committee men and ladies will realise how much depends on them and cannot sit back and rest after the Conference—even for a few days. When the Conference ends then will begin the real test of their sincerity and devotion.

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### INAUGURAL SPEECH AT THE ALL-INDIA HINDI SAHITYA SAMMELAN JAIPUR

24th Sept.,  
1944.

*Ladies and Gentlemen,*—I have come to extend to you a cordial welcome to this beautiful city, the capital of a historic State ruled over by a brave and progressive Maharaja.

I am anxious to make a confession to you this morning and I trust that there is nothing in what I am going to say which is likely to cause the slightest irritation to anybody.

In a vast and heterogeneous country like ours, it is inevitable—and right—that patriotism, which manifests itself in increasing measure with the growth of political consciousness, should *include* a special allegiance to, and love for, one's own particular territory, religion, or language. There is the danger, however, that we may allow this to narrow our view and our sympathy, and it may even degenerate into active antagonism to others. I believe that there is ample room in this spacious land of ours for all these different languages and creeds and cultures to exist together in amity and to flourish, each in its respective sphere. India would not be half as interesting if it were otherwise. For instance, as a Muslim, I have no reason to dislike Hindi, and I have every reason to like Urdu. I want both to flourish, for each is serving a most useful purpose. I would say the same of every provincial language, be it Bengali, Gujrati, Maharati, Punjabi, Kannada, Tamil, Telugu or Malayalam—to mention only the principal ones. They should receive their share of attention and every encouragement from their respective administrations. However, as a nationalist Indian, as one interested in the unity and solidarity of India, I would like to see the evolution of a language, which would appeal to every community or lingual area, and would be adopted by them as a language of All-India utility, fairly easy to be spoken, or at least understood, by the masses in every part of the country. English is, no doubt, supplying this need to some extent so far as the English educated classes are concerned,



but it cannot be useful to the masses. That role can only be played by something which is indigenous and natural to the country. The protagonists of Hindi and of Urdu must come together instead of indulging in fruitless controversy and unbecoming rivalry and cultivate a national language which is really common to both Hindi and Urdu and make its use widespread in the country. I need not say more on that subject on an occasion like this when by the very nature of the invitation extended to me I am expected to join you in eulogising Hindi.

I need not assure you that Hindi interests me very greatly and I seek to encourage its study as indeed I am in duty bound to do. The only suggestion that I would offer is—and it is nothing novel—that you should avoid the use of difficult Sanskrit words as much as possible if you want the language to become really popular and understood by the public at large.

I wish your conference every success and I trust that those of you who have come from outside will thoroughly enjoy your visit and take away with you happy recollections of your short stay amongst us.

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INAUGURAL ADDRESS AT THE 7TH SESSION  
OF THE INDIAN POLITICAL SCIENCE CON-  
FERENCE HELD AT JAIPUR

2nd Jan.  
1948.

*Mr President Delegates Ladies and Gentlemen —*  
Before proceeding with the business of the

Conference I am sure it is your wish that I should convey to His Highness the Maharaja on behalf of all assembled here, our respectful sympathy with him in the great loss that he has sustained

I am sure the genuineness of our welcome to you is felt in the very atmosphere of this gathering. The State of Jaipur deeply appreciates association with such endeavours as yours and wishes to do all it can to make a great success of this Conference.

I am sorry, however, that the recent sad event in the Palace has obliged us to cancel the various social functions which we had arranged for you

In these days when in India, as all over the world, people are looking forward to, and deliberately planning for, a new era, such a conference as this assumes a new importance, provided that it desires to make some definite contribution to the cause of development and reform. Even the most academic associations and conferences are judged today by this standard—judged too severely perhaps, for practical necessity is naturally uppermost in men's minds. Yet let us hope that no future generation will ever return to the futilities of pseudo-research and unprofitable discussion on which so many devotees in the past have wasted so much time. One of the most interesting of your contributors of papers last year made this rather startling remark —“ Every subject studied in universities and centres of higher learning should have some bearing

on practical life as it has to be led by the people around. This is specially true of the social sciences. Now there is a sense in which that remark is true even of the most literary or theoretical studies that are worth pursuing. It is however literally true of the social sciences. And if the social sciences are studied in antiquarian or merely analytic fashion instead of with practical purpose such study is irrelevant today. What then of the annual Political Science Conference? It is most interesting to observe the difference of academic opinion as to what Political Science means in what degree it is related to the study of past developments and (still more important) whether it should concern itself merely with the analysis of forms of government or with the welfare of mankind. What matters however is not so much what the term Political Science means as what this Association and Conference desire to do. The membership is essentially academic. Is the purpose also to be academic in the current sense of remoteness from the work-a-day world?

It appears from last year's proceedings and this year's programme that the Association has quite definitely made up its mind about this. If you were political scientists in a sense contrasted with political philosophers you would not be such welcome guests. And we are hoping though of this we are not yet quite sure that you are moral philosophers also. At any rate you have clearly adopted as your aim the political enlightenment of the country. I take it that Principal Sondhi represents your general

view, when he also proclaims "Every social science should have an aim and purpose beyond itself And that aim and purpose should be a moral and a realisable one. This is converting Political Science from a sterile into a fertile subject." He thinks it necessary to deny that this means confusing Political Science with Ethics But why be so defensive ? Why not boldly and clearly identify the two, and keep them one in thought and monition, as Sidney so naturally did when declaring that the highest end of all our study was to be found "in the ethic and politic consideration, with the end of well doing and-not of well knowing only "

The statistical political scientist cuts a poor figure against the nobler tradition, ancient and modern, east and west But the term "Science" is in itself, a danger It might be safer to admit that there is not, neither can be, any science of human affairs, even Economics being unscientific in so far as it is human, and even Psychology when it transcends Physiology History in England has fortunately resisted the attempt made in English universities fifty years ago, under German influence, to skeletonise it into formulae, and political studies must never be allowed in India to risk the loss of their humanity

But this need hardly be emphasised to you, who are to be concerned in this conference with topics which cannot fail to be of practical import, and directly concern all the peoples of India It is not conceivable that you will discuss civil liberties

with no thought of civil obligations I could wish indeed that we could begin at that end of the subject The country rings with clamour about rights but there is no clamour for duty The number of people who are working to fulfil any civic duty in our country at the cost of the slightest inconvenience and without reward of memorial is infinitesimal Civic duty is a far finer subject than civic rights Let us hope however that the discussion of this thorny topic of rights and liberties will be of very great use in promoting a far clearer understanding of it with due discrimination between citizen and parasite

The scope of the other two subjects for consideration, International Relations with special reference to the East and Constitutional Schemes for India is so enormous that here as usual one laments the limitations of time essential to any conference and in particular the impossibility of practical and detailed discussion as distinguished from the mere reading of papers

The Association is or should be of infinitely greater moment than the Conference It should exercise a continuous and increasing influence upon practical political planning Its function is not merely to supply sifted and co-ordinated data but to assert the rule of reason And at the same time it should be able to give to universities such advice regarding curricula as must inevitably command assent It is difficult to regard as effective in this

way the discussion as to curricula that took place last year it was impossible that it should even arrive at agreed principles, and it was only a beginning

All that a good conference can do will, I am sure, be done in these three days I hope that, apart from its profit and usefulness, you may all richly enjoy it and your brief visit to Jaipur as its very welcome guests

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### INAUGURAL ADDRESS AT THE 1st ALL-INDIA WRITERS' CONFERENCE, HELD AT JAIPUR

*Mrs Sarojini Naidu, Mrs Sophia Wadia, Ladies and Gentlemen*,—This is a day of rejoicing in the State of Jaipur, when we welcome to our midst so many eminent representatives of the intellectual and artistic life of our country, who will take counsel here with one another, and with our honoured guests from abroad, regarding the future of the literatures of India.

20th Oct  
1945

Most of you, I am sure, are well aware of the history of the International P E N Club, from its founding in England in the year 1921, with John Galsworthy as its first President Very quickly it asserted its genuinely international quality, and before the war there were branches in about forty countries Every year they used to meet in an international congress of incalculable value both in the literary sphere and beyond it It had been arranged that in

1940 the first of these international congresses in India should take place in Mysore but the war prevented this. Let us hope that very soon this long-cherished desire of meeting in India may be fulfilled. In the meantime the All India Writers Conference organised by the India Centre of the P E N prepares the way and has work of its own to do.

This Indian branch has been in existence for twelve years and has become both representative and influential. Both its energy and the quality of its work are due mainly to the discriminating care of Mrs Sophia Wadia who was its founder. When she looks round upon this gathering she must feel very happy but not yet satisfied. For the Indian P E N needs still greater support that it may serve still more widely both literature and writers and its permanent strengthening is one of the chief purposes of this conference.

It is an inestimable privilege to have as guest in Jaipur and as President of the Conference Mrs Sarojini Naidu. No one who ever lived has been more truly possessed and enchanted by the love of beauty and no Indian poet has ever so enriched the lyric music of the English tongue—while yet every memory and feeling and image comes from the very heart of her beloved native land. She will inspire the conference but she will also lead it and in its practical planning it will rely upon her experience and judgment.

The conference will be concerned very largely with the present and future of Indian literatures and

will bring about, let us hope, a much enlarged mutual understanding and appreciation, and a growing sense of unity. This idea not merely of Indian harmony but of Indian unity, and that in a most positive and dynamic sense, is my favourite theme. And whereas most of the forces working around us are of sadly centrifugal quality, yet the deeper we go, and the nearer we get to the heart of India, the less pessimistic must we feel. When political, social, economic, even religious forces seem determined more and more to alienate the Indian peoples from each other, we may turn in despair—but should I not rather say, in faith?—to that intense experience of truth and beauty that gives life, and universality to true literature. The poet's legislation is not for his own land alone, still less for his own company. He knows the larger air. Poets unfortunately are few in our day, and almost all are distressingly minor, but one need not be a poet in creative act so long as in vision and in clear liberty of spirit one is the poet's kindred. It should be the character of an assembly like this that it cares most for the life, least for, in any sense, the wherewithal.

We cannot, without meanness of spirit, think, in these days, of our land alone. That is not the way of the P. E. N., the eager generosity of which has been its very life from the beginning, and which has been buried incessantly in the subtle, difficult matter of mutual understanding. This effort has been desperately needed by the whole world, but never so desperately as now.

This is the generation, we are the men and women, upon whom the ends of the world are come. We



dare not meet them with an enigmatic smile All history is in St Paul's words written for our admonition Yet all history presents no remotest parallel or guide in the crisis of mankind today There is the most authoritative scientific opinion that against the new atomic power of destruction there is not and can never be any scientific protection And further there is not and there can never be any protection in international arrangements based on the adjustment of conflicting interests or in such agreements as to weapons and materials as may at any moment be violated by some new or old aggressor And indeed we seem to be further removed even from international promise not to speak of fulfilment than at any time in history The very meaning of tragedy is deepened and darkened today beyond any act of history beyond any conception of Sophocles or Shakespeare There remains only the last appeal, which, if made vainly now can never again be made—the appeal to the spirit of man The only power on earth that can save us is the general will—the good and resolute will of an enlightened mankind Never yet in history has an effective appeal to that world wide will been made Its power is actually as untried as unknown as till yesterday was that of the split atom and it will be found can we but attain it to be mightier still more dominant to save and bless than is the atom to destroy There is no hope unless all nations now desire and endeavour to translate into active policy the very wildest idealism The first difficulty is that

despite all that has been said and written, men do not yet *realise* the swift approach of doom, if they did, they would rush to agree. Alas that we have left so late the practice of conciliation, of which appeasement is the distorted shadow! We have never sought even to understand each other's needs. And now in an instant the scene is changed, and of eternal time but a few seconds remain for our salvation. And we in India who by virtue of our heritage should be torch-bearers, have no conception of this dire necessity, even in its application to our own country. We are lost in the fatuity of recrimination.

At such a time the ivory towers of literature are seen, in the red glow of doomsday, to be both rickety and tawdry structures. I am sure that the distinguished literary men and women who are gathered here fully realise that, for this time at least, they must concern themselves with the affairs of the time, with the mood and spirit and purpose of the time. They are rich, they are debtors, they must give all they have and are. Needless to say, I do not mean that they should become politicians. They must keep themselves untouched by the spiritual paralysis of politics. There is a far higher order of vision and of service.

We all rejoice greatly, I am sure, in our association here with our guests and friends from foreign lands, few but personally distinguished, and at the same time representative, and each one of them animated by a thoughtful and cordial understanding of our people and their expression of India in literature. In the communication of peoples, in the truest

to discuss, so many people that all would wish to hear  
We can only hope to make your evenings lightsome,—  
and even, if I may say so quite confidentially, to  
provide a little relaxation for day-time truants, who  
may reach, before the long day is over, the limit of  
ardour—I will not say, endurance.

Again, may I say how happy we are in the presence of all of you, and how anxious that your efforts may have solid success, and that in every way your visit may be an episode which will be recalled with pleasure.

### INAUGURAL SPEECH AT THE 18TH SESSION OF THE ALL-INDIA SANSKRIT SAHITYA SAMMELAN, HELD AT JAIPUR

*Mr President and Gentlemen,*—I appreciate the honour which the All-India Sanskrit Sahitya Sammelan has done me by asking me to open this Session of the Sammelan.

28th Dec  
1945.

Ever since my days in the Palace in Mysore as Secretary to His Highness the late Maharaja, I have been a great admirer of Sanskrit language and literature, and have rendered what service I could in the cause of that mother of Indian languages. One of the finest Sanskrit colleges in India is to be found in Mysore, and there is another in Bangalore and yet another in Melkote, a town in the same State, and I was very closely associated with the College in Mysore for a good many years. It is,

therefore with no small pleasure that I come before you to-day to contribute my little bit towards the success of this Conference and to express my constant interest in Sanskrit language of which no Indian can help feeling proud. I regard it as a sacred duty not only as an Indian but particularly as chief minister of a Hindu State to do everything in my power to encourage the study of Sanskrit language and literature in which are enshrined so richly the centuries of Hindu thought and culture.

There are some even in this country who attach little or no importance to our ancient languages and think that a study of those languages is a mere waste of time and energy. Opinion in the most modern of the modern states of the world about Indian civilization and the India of the future is, however, radically different. I will quote a few sentences to illustrate this from a Bulletin (1939) of the American Council of Learned Societies.—

The aim of the bulletin is to indicate by brief reference the importance which Indian civilization has had for the world still has and may be expected to have—with the deduction that it demands our extended study. We must remember that the students now passing through our educational machinery will live their effective lives during the second half of the 20th century and it takes no gift of prophecy to predict that at that time the world will include a vigorous India possibly politically free conceivably a dominant power in the Orient and certainly intellectually vital and productive. How

to the demands of political and social theory And I believe that in such a process conferences like the Sammelan may indeed be a great help even if they do no more than keep the lamp of national culture burning There is no denying the fact that our national life is overgrown with exotic growths often harmful to its proper development and interest in our national literatures may supply the corrective to the present tendency of considering everything modern or western as true and good.

We speak loudly of freedom but we often forget that the highest freedom is the freedom of the human spirit. Anything that contributes to that freedom helps to solve the problem that faces humanity to-day namely the problem of survival. The world is passing through a great spiritual crisis which is apparent in the conflicts and contradictions that we see around us Speaking at the British Association a short while ago Professor M. Polanyi teacher of Physical Chemistry in Manchester University and one of the foremost scientists of the day said The spiritual hunger of Europe will not be satisfied as long as we follow the leadership of those whether of the Right or the Left, who teach that material interests alone are real. The most urgent need of the day is to oppose this philosophy with all our might and at every point The study of Sanskrit classics (may I add Persian classics ?) with their undisputed spiritual bias may satisfy our spiritual hunger and teach us that material interests

are not the only, or the highest, reality It may well rescue us from the vulgarity and mob mentality that seem to have invaded all spheres of our society, and give to our national life that tone of depth and refinement which it has lost, but which constitutes the soul of culture and the mark of spiritual freedom

Gentlemen, I wish this Conference every success

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# ADDRESS DELIVERED AT THE TENTH SESSION OF THE INDIAN ROADS CONGRESS, HELD AT JAIPUR

*Mr. Dean and Gentlemen,*—Almost exactly ten years ago, it was my pleasant duty, as the Dewan of Mysore, to open the second session of the Indian Roads Congress at Bangalore. To-day I have the honour and pleasure to welcome you to this historic city of Jaipur, which has long enjoyed the reputation of being one of the most beautiful cities in India—noted, for example, for those wonderful spacious roads which were laid out long before the age of town-planning, by one of the most enlightened and far-seeing rulers of this State I am glad to find among the members, my old friend, Sir Kenneth Mitchell, who has rendered yeoman service to India in this particular branch of engineering, and many others whom I had the privilege of meeting on the previous occasion

6th Feb.,  
1946

The intervening ten years have been big with catastrophic events. Between the peace of 1936 and the peace of 1946 we have passed through the greatest the most stupendous war in human history. The war has upset the old order and shattered many of our old plans and ideals. But so far as Indian roads are concerned it has only accentuated the pre-war need for more and better roads. Roads are not ends in themselves. They are a means to an end and the means will be justified if only at the end of the road we come upon the prosperity of the people. The poverty of the Indian masses has become a byword for economists and politicians, and the Central Government's scheme of road development is based upon the fundamental principle of post-war reconstruction that of raising their standard of living within a definite period. Industrialization is the watchword to-day. It is clear however that the success of industrialization depends upon the expansion and improvement of agriculture and both agriculture and industry depend for their development on facilities for transport. The importance of roads in the transport system of this country has long been officially recognised. Indeed the birth of the Indian Roads Congress in 1934 is itself a sign of such recognition. But it must be said that for various reasons the development of the road system has so far been unorganised, faltering and lopsided in character. Attention has been paid mostly to trunk roads while village roads which are so vital to the uplift

of the masses, have been completely neglected. That eternal bogey of the village road—the bullock cart—which plays so important a part in village economy, has come in for more criticism than sympathetic treatment. So that, nearly two decades after the Road Development Committee reported (1927), the situation remains much as before, except that, during the war, some excellent motorable roads have been built for strategic reasons, especially in Bengal and Assam.

Things, however, seem to have come to a head with the Government of India's plans for post-war reconstruction, in which roads occupy a prominent place. It is a happy sign that, as a result of the recent deliberations of the Transport Advisory Council and the Policy Committee on Transport, a policy of rail-road co-ordination, and indeed a whole scheme of co-ordinated land transport, has been evolved. The plan of road development includes, I understand, the construction of what have been called National Highways (the main trunk roads), as well as district and village roads, and it is to be hoped that in executing the plan due emphasis will be laid by all concerned, including this Congress, on the importance of the village roads. Without these all talk of reconstruction is, and is bound to be, illusory. I think that the idea of co-ordination, in other sense besides that of rail-road adjustment, should dominate all our road policy. Many conflicting needs are to be met, in the light of a clear, single policy. Again, local planning is not to be conditioned solely by local



needs and even humble roads must be a small but vital part of a carefully designed all India plan. Similarly the proposal to amalgamate this Congress with the Indian Institute of Engineers aims at another essential kind of unification (and economy) of effort.

The Congress has met and discussed the technique of road making of all types and patterns for the last twelve years. I am sure much spade work has been done and useful knowledge gained not only about the highways but about the byways of the country. But as your Chairman Mr Dean, observed at a recent meeting of your Council a stage has now been reached in planning when we must pass from theorising to practical action to actual designs, drawings and specifications and estimates for labour equipment and materials so that work may be started at the shortest possible notice. Sir Frank Noyce in inaugurating the Indian Roads Congress in 1934 pointed out that it is by means of test tracks that the necessary data can be collected. But from Mr Dean's speech referred to above I gather that although the Provinces have done a certain amount of surveying and estimating the only pilot schemes as they are called so far drawn up are for two taluks in the Bombay Province. It is desirable that such pilot schemes should be speeded up as far as possible and Mr Dean assures us that he is having one for the Delhi Province. Among the many items of the Delhi scheme, the provision of cycle tracks is one. That will no doubt be welcomed by cyclists !

And not in this alone. Just as your own deliberations are immensely helpful to us, as to other road-planners and road-makers in every part of the country, so also we need help in securing that necessary equipment regarding which Mr Dean has spoken in such detail to-day. The miracle-working bull-dozer which, in the Punjab has proved the great anti-erosion expert, is needed in Jaipur for the same purpose and also as pioneer roadmaker. And as we have listened to Mr Dean's account of the enormous resources in equipment which were available for his engineering work at Calcutta, our mouths watered. We are very badly in need of rollers, lorries, light vans and so on, and a scheme of distribution by the Central Government would seem to be the most practical solution of this difficulty. His reference, again to the number and variety of highly trained engineers and other experts at different levels emphasises once more the paramount need for training, on a very large scale, and for close co-operation in such a scheme between the Central Government and the Provinces and States. Even in servicing and repair, a small territory cannot, with economy and efficiency, work by itself. Indeed, as one ruminates on these matters, one becomes convinced that engineering unity is just as vital to India's future as political or any other sort of unity.

So far as the Indian States are concerned, I understand that roughly 3,000 out of the 18,000 miles of the National Highways will pass through their territories, for the maintenance of which the

States concerned will be responsible. The National Highways will be the existing trunk roads reconditioned where necessary and with gaps filled in. Looking at the map of India I find that Jaipur's share of the Highways will be that portion of the Ajmer Delhi road which passes through the State. This portion of the road is in a fairly good condition but there is considerable room for improvement. I trust that we may look to the Central Government to lend us a helping hand in this.

Gentlemen you have a vital part to play in the development of this vast country in the improvement of the countryside and in raising the standard of living of that vast majority of the population that lives in rural areas. I wish you individually and the Congress the fullest measure of success in all your efforts to provide this country with an adequate system of roads and communications.

I cannot conclude without expressing my warmest thanks to Mr Dean for his kindly reference to me in his address to which I am sure you have all listened with the greatest interest. It is full of practical suggestions and wise observations on the task awaiting you in the immediate future.

I trust that you will all enjoy your visit to Jaipur and find much to interest you in this State

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## Part VII—Political

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FOLLOWING IS THE FULL AUTHORISED VERSION OF THE SPECIAL INTERVIEW GIVEN BY AMIN-UL-MULK SIR MIRZA M ISMAIL TO THE SPECIAL CORRESPONDENT OF THE *HINDUSTAN TIMES*.

IN a special interview given to me on the political situation resulting from the breakdown of the Gandhi-Jinnah talks in particular and the long-standing constitutional deadlock in general, Sir Mirza Ismail, Prime Minister of Jaipur, stated that a small "constituent committee" of, say, 20--25 representative Indians, presided over by Sir Maurice Gwyer, former Chief Justice of India, should be immediately set up, charged with the duty of preparing a constitution for India within as short a period as possible.

7th Nov  
1944

This suggestion was nothing more nor less than the suggestion put forward by His Excellency the Viceroy himself in his speech to the Central Assembly and which was repeated by His Excellency in his letter to Mahatma Gandhi, published about the middle of August

This, it seemed to Sir Mirza, was the only way in which an attempt could be made to solve the Indian problem. It was the duty of Indians to come together and it was no less the duty of the British

Government to play their part in bringing them together. We have the assurance of His Excellency" he added that the British Government are prepared to play their part in this matter. It is now up to the political leaders of India to request His Excellency to implement his suggestion and to assure him that he can rely on their full co-operation and support.

In Sir Mirza Ismail's opinion the Congress should not object to the proposal as it would be the most democratic way of settling the Indian question. It would not be a valid objection to maintain that it would be a Government affair for the personnel of the committee would mostly be elected and the Government's association with it would be only by way of help in organising secretarial work. Besides the association of Government would have an undoubted moral value all its own.

The Muslim League Sir Mirza hoped would not refuse to come in.

Two months of waiting and watching the course of the Gandhi-Jinnah talks on Malabar Hill the reactions of the breakdown in the country the great disappointment that it has caused the keen discussion of the next step and the further possibilities of exploring avenues of settlement prompted me to seek the interview with one of the leading statesmen that modern India has produced.

Sir Mirza belongs to the same school as Sir Tej Bahadur Sapru. As a practical administrator, he told me he had no use for formulae for the very

COULD ATTAIN THE POSITION OF AN EQUAL PARTNER  
IN THE BRITISH COMMONWEALTH OF NATIONS

The venue of the committee's meetings would be Delhi. Sir Maurice Gwyer, former Chief Justice of India, would make an ideal chairman. His sympathy with Indian aspirations is well known while he commanded an unrivalled experience of questions of the nature with which the committee would be called upon to deal. His choice as chairman, besides being popular, would also help to rivet real public interest in and active public attention on its working. This would ensure strong democratic support to its functioning, while it would be working on it.

Anticipating possible objections, Sir Mirza Ismail pointed out that the Congress could not reasonably say that the committee was a Government affair inasmuch as the Government's association with it would only be formal and would take the shape of organising and helping in secretarial and related work. From beginning to end it would be altogether an affair of the direct representatives of the people.

It was possible that the Muslim League might hesitate to come in, but as the committee proceeds—it will doubtless go on for some months—it is quite possible that the League might change its mind and agree to take part in the discussions. Sir Mirza thought that the League could not afford to stay out permanently and he was confident that a sagacious leader like Mr. Jinnah would not refuse to

As to Britain she would be having her hands so full of post war problems that she would welcome an early opportunity of getting the Indian question off her chest. Expressing his personal view Sir Mirza thought that out of prudential consideration India should prefer to remain in the Commonwealth enjoying all the advantages that accrued from that association. He had absolutely no doubt in his mind that no other course was either possible or desirable from the point of view of India.

Concerning the immediate steps to be taken as a preparation for a settlement to come, Sir Mirza unhesitatingly suggested the formation of composite cabinets in the Provinces after the resumption of the long suspended legislatures with some further changes in the Central Executive. He for one could not think of the next move in the political field whether it came from the British Government or the Indian people except along these lines.

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#### ADDRESS AT THE INDIAN POLITICAL SCIENCE CONFERENCE (7TH SESSION) HELD IN JAIPUR.

January  
1948.

UNUSUAL significance attaches to this year's annual session of the Indian Political Science Conference which met at Jaipur in January under the presidency of Professor S V Pantambekar of the Benares Hindu University as for the first time in its annals a statesman of the eminence of Sir Mirza Ismail, Prime Minister of Jaipur, participated in

the discussions Of special importance was his eloquent plea for an all-India Federation.

Constitution-making, said Sir Mirza, was an endless task and a thankless one too, as no constitution, however perfect it be, would easily satisfy India, particularly in its present mood and temper. He advised his countrymen to build on the existing foundations, that is to say, on the basis of the Government of India Act and thus avoid interminable controversies, which were the bane of our political life. Reiterating his faith in Federation, Sir Mirza Ismail said that India must be one united country, and that he, speaking as a Muslim, would not be a party to the partition of India, which, he ~~was~~ convinced, would not be in the best interests of the Muslims themselves. He was for all autonomous Provinces and against any re-distribution of existing provinces at this stage, and he recalled that at the Round Table Conference he was strongly opposed to the separation of Burma. In fact he would go to the extent of saying that he would like even Ceylon to be a part of India.

What Sir Mirza Ismail wanted for India was a Central, and not too centralised a Government, and so far as the composition of the Central Legislature and Executive was concerned he anticipated that there would be no difficulty in arriving at a reasonable settlement. He had no doubt in his mind that the future provincial governments must be coalitions, and he thought the more composite the cabinets were, the more stable they would be in the peculiar conditions of India.



He knew there were doubts in the public mind about the attitude of the States to the Indian problem but he felt sure that they would not at all obstruct a settlement or stand in the path of progress but would line themselves up with the Provinces in the formation of an all India Federation

Frankly speaking he saw no safety in the so called independence of India. In these days when history taught if it taught anything in particular that no state however strong could afford to rely on its own strength the cry of independence deserved to be substituted by the cry of interdependence. He visualized for India a place of equality in the British Commonwealth. He was personally very optimistic about the future of India despite the present controversies and cross currents in Indian public life

Asked about the suggestions for ending the political deadlock Sir Mirza re-emphasised the suggestion he had made and had recently repeated that a small Constituent Committee of say twenty or twenty five representative Indians should be set up not by any non-official agency but by His Excellency the Viceroy himself in consultation with the political bodies. This committee should be representative of the chief political parties such as the Congress the Muslim League the Mahasabha the Scheduled Classes the Liberals Indian Christians and Muslims and Hindus who did not belong to the Congress or the League or the Mahasabha. It should also include representatives of the Indian States. As far as

possible the representatives should be chosen on an elective basis. He was personally in favour of the committee being presided over by a British statesman who commanded confidence, as for instance, Sir Maurice Gwyer. Such a Constituent Committee should be set up immediately, and charged with the duty of preparing a constitution for India, its only term of reference being how soon and how best India can attain the position of an equal partner in the British Commonwealth of Nations. He was not apprehensive of any dissociation from the Committee by the political parties, and he felt sure that the Congress would come in, and the Muslim League too sooner or later. He saw no reason why Britain, with her concern for the settlement of post-war problems, should not welcome such a suggestion and take steps for the appointment of such a committee, provided leaders of Indian public life with a sense of realism and of urgency approached the Viceroy and requested him to implement a suggestion which, indeed, had been made by His Excellency himself sometime ago.

(From the *Political Science Quarterly*.)

## THE COMMUNAL PROBLEM IN INDIA

(An article written for the *INDIAN REVIEW*,  
Mithras.)

THE Hindu-Muslim problem is our shameful trouble today. Judging from my own long expe-

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rience I do not regard it as by any means an insoluble problem or one that need fill us with dismay as I confess, it is apt to do sometimes. Time and world conditions are factors which will tell in the end and bring about a national and cultural fusion. We cannot go on quarrelling for all time nor over things which do not really matter. Good sense will, sooner or later, dawn upon us and we shall realise that as long as ill will and animosity pollute the atmosphere nationalism cannot flourish.

Some are apt to blame 'the third party' overmuch for all our present-day troubles. Let us not forget that the present times are vastly different from those of early British rule in India. Conditions have changed all over the world and men's ideas too have undergone a vast change. Adjustments are as inevitable as the change of seasons and we have to make them if we are to survive in such a world. English education had to come. The English language which is fast becoming a world language was bound to become the principal medium of communication between the educated classes. These were inevitable developments and why need we regret them?

It has been suggested that our history books should be written and let us hope that this will be done before long. We must see to it that the youth of the country receive the right kind of education that will make them worthy citizens of India and that will make them think not in terms of their own community or religion but of the country as their

common motherland Common schools, common hostels, common political ideals, common enterprises will bring the various groups of youth together.

I attach special importance to the association of members of different communities in common industrial enterprises Nothing so surely brings people together and keeps them together as earning money together.

Religion need not be neglected, but it should not be allowed to dominate social and political life. Nationalism should do that It is to the youth of India, the coming generation of leaders, that the country can look with some confidence to come to her rescue and to extricate her from her present embarrassment

It is a curious fact—but nothing strange in a land of inconsistencies and perplexities—that communalism and sectionalism should be rampant among the intelligentsia, the English educated classes, but not among the masses. It is the former who are trying to resurrect the dead past, and creating unnecessary trouble for themselves and others The drum-beaters of the moment are only to be found in their ranks.

I heartily endorse the following proposals put forward for solving the communal problem First, the Muslim League should be recognised by the Congress as the sole representative body of the Muslims. This recognition would not, of course, mean

the desertion by the Congress of its Muslim members I would even go further and say that the Congress should unreservedly accept the fact that the League is at present the largest political organisation of the Muslims in India and can legitimately claim to represent the Muslim point of view as no other organisation does. Secondly the Congress and the League the two chief political organisations of the country should enter into a pact guaranteeing to the minority communities their legitimate rights and privileges.

Nor can I see any good reason why the Congress and the Muslim League should not effect a settlement on the following basis —

1. Autonomy in the provinces to the fullest possible extent. The aim should be to have a Central rather than a centralised All India Government, a Supreme Government is a vital necessity for India as it is for the United States of America. Both history and necessity support this suggestion.
2. Composite ministries in the provinces, composed not merely of representatives of the Congress and the Muslim League, but also of other important interests and groups like for instance the Sikhs in the Punjab, minorities elsewhere and the scheduled castes nor should non League Muslims and non Congress Hindus be left out for

but reason. The more mixed a ministry is (paradoxical as it may sound) the more popular and stable it is likely to be.

A special responsibility rests upon the Congress as representing the vast majority of non-Muslims to bring the two major communities together, and to refrain from doing anything likely to hurt the susceptibilities of the Muslims or to encourage the feeling that either their language, religion or culture is in any danger.

India is passing through a most critical period in her political history. Once we get through it and allow time—that solver of difficulties—to pay its part, India will emerge a united and powerful nation. The various religions will, as I hope, continue to exist, but they will come to occupy their proper place in the life of the peoples. The quarrel between Hindi and Urdu will also, I am hopeful, cease and circumstances will force the two contending parties to agree to have a common language. A language acceptable to the majority of the people will somehow come into existence. If the respective protagonists will only let events take their own course, the evolution of such a national language may be expected to follow as a natural result.

## A NEW CHAPTER IN HISTORY

### *A Statement on Cabinet Mission*

24th March,  
1946.

WITH the arrival of the Cabinet Delegation we turn to a new chapter in our history—a chapter which we ourselves must write

The future belongs to those whose eyes are always fixed on the future. Great days are coming to our country. Let us see that we are ready for them. We must ever take counsel of reality and reality demands that the two great communities of India should not merely adjust their needs and claims but should resolve firmly to live together in positive amity and friendship ever strengthened by active co-operation for the people's good.

I am convinced on both practical and sentimental considerations that India's political fulfilment lies in a free and equal partnership in the British Commonwealth of Nations, and I have no doubt that India by her own free choice will remain with England and share a common destiny. Amidst the complexities, dangers and immense possibilities of the future this is the way of security, of progress and of peace.

Further, if England and India can now effect a satisfactory settlement—and surely this may be achieved by candour and goodwill—and resolve to face the future together they will have set a noble example and rendered the greatest possible service to humanity. For such unity achieved by the exercise of reason and foresight, might well at this moment have a decisive effect upon the peace and freedom of the whole world.

Let us not lose this great opportunity

## Part VIII—Valedictory

ADDRESS OF WELCOME TO AMIN-UL-MULK  
SIR MIRZA M. ISMAIL, K.C.I.E., PRIME  
MINISTER, JAIPUR, ON THE OCCASION OF  
THE LAYING OF THE FOUNDATION-STONE  
OF THE BUILDINGS OF THE BANK OF  
JAIPUR.

*Sir Mirza Ismail, Ladies & Gentlemen—* Our first word is one of thanks to you for your presence here this evening, for kindly laying the foundation stone of the Bank of which the foundations were otherwise already laid by you

29th July,  
1946

It is an irony that while the Bank of Jaipur is spreading its branches far and wide, it has no roots in the soil in one sense. Shelter, it is well recognised, is one of the basic factors of human existence, likewise with corporate bodies. In the year 1943 when this Bank was registered in Jaipur State, the Government very kindly placed at our disposal the premises in which we are now conducting our banking business. Almost everyone who has visited our present habitation has expressed sympathy for the personnel behind the counter, and if you have been there you must have wondered how all of them could fit in, in that far too limited scheme of things. I am proud to mention that the steady progress



the Bank has made during the last three years has been a matter of general appreciation. The ever increasing work of the Bank and its numerous branches now about thirty in all, has made imperative the urgent need of a spacious building for the Head Office of the Bank. At this juncture it may be recalled that when the Bank of Jaipur was floated under the patronage of the Government of Jaipur, one of the important points in the agreement between the Bank and the Government of Jaipur was that the latter would provide the Bank with its Head Office rent-free premises adequately fitted up with safe deposit vault. Today we have met here to witness a function which is held to implement the clause in the agreement. Were it not for the soaring prices and scarcity of building material all this time we should by now have put up a magnificent building, the plans of which are on view. The foundation stone is the symbol of strength and the beautiful structure to be built thereon will remain, for all times to come, a solid testimony to the munificence and patronage which the Government of Jaipur have ungrudgingly bestowed on the Bank. The strength, stability and grandeur of the building will reflect identical characteristics which the Bank has always striven to attain. My colleagues on the Board and myself welcome you all very heartily to this memorable ceremony of the laying of the foundation-stone.

As you all know Sir Mirza is about to leave us Jaipur a loss will be Hyderabad's gain. Parting on

friends is always painful, and it is more so in the present case. We will miss his personal charm and his cheerful disposition which won him friends among the princes and the people, among statesmen and common folk, among the industrialists and the peasants. Sir Mirza came to us from Mysore four years ago, and even today one hears his praise sung both by the rich and the poor of that State. Never did he hold a position but ennobled it, never did he undertake a work but accomplished it. Those that are present here know this from experience, at first hand. Those that know Sir Mirza even outside the State will need no assurance or evidence, that his reputation for administrative ability animates the page of history, and his fame is not confined to Indian shores. He is no stranger even to international politics. And what better proof would one need than the establishment of the Representative Assembly and the Legislative Council, the place for a popular Minister in the Cabinet, municipal reforms, condensation of laws, the Rajputana University in the making and the Jaipur Medical College in the offing, various small and large industries—metal industries, glass and pottery works, maize factory, spinning and weaving mills, and several others. Sir Mirza is a man who has the courage of his convictions. His keen foresight is almost uncanny. Sir Mirza's magic wand has been lavishly at work. The shabby hutments, an eye-sore to a visitor, have been transformed almost overnight into beautiful gardens, ricketty structures pulled down and

beautiful buildings put up. The Mirza touch is in evidence everywhere, it is identical—indeed synonymous—with the magic touch. There has been scarcely an activity in the State which has not received his personal attention and finishing touch. His name will ever remain indelibly engraved in the hearts of the high and low of Jaipur; a vivid memory of happy days they had under his auspices. I daresay on your part Sir, you will not forget Jaipur even if you tried you will never forget the good work you are leaving behind. You will never forget the Bank of Jaipur—a solid monument of your efforts and solicitous care. Equally certain are we that the Bank will never forget you in the days to come when it will attain the full stature among the foremost banks in the country and one day you will feel proud Sir, of the Bank you sponsored.

We indeed regret your departure but are comforted to know that His Highness is entrusting the reins of administration to another wise skilful and tested administrator in Sir V. T. Krishnamachari whose masterly handling of the prominent State of Baroda for over 15 years is a happy augury for the future of this State. Sir Krishnamachari hails from that part of the country which gave birth to eminent statesmen, politicians and financiers who have played a notable part in the history of our Motherland. His rich store of experience of the problems of Indian States will but tend to accelerate the progress attained so far. We trust that as in the case of the Bank of Baroda he will infuse

fresh life and yet greater enthusiasm in the affairs of this Bank so that the Government of Jaipur may soon proudly acclaim that the Bank of Jaipur is one of the foremost Banks in India.

In requesting Sir Mirza to lay the foundation-stone I also request you, my friends, to shower your blessings and good-wishes that the Bank may prosper and grow from strength to strength and be a useful instrument of service to the public everywhere in general and the people of Jaipur State in particular.

### REPLY TO THE WELCOME ADDRESS PRESENTED BY THE BANK OF JAIPUR

*Mr. Ram Nath Podar, Directors of the Bank of Jaipur, Ladies and Gentlemen,*—It gives me genuine pleasure to be here today to lay the foundation-stone of the new premises of the Bank of Jaipur, which is the pioneer joint stock bank incorporated in the State. It has been my cherished desire to see my country not only politically free, but also industrially advanced; and within the sphere which Providence has allotted to me, I have always worked towards those ends. It is thus a matter of gratification to me that I have been associated with the Government under whose patronage this Bank has been established.

We all take delight in speaking of the post-war reconstruction of India; not only in speaking, but in making long and short term plans for such reconstruction. It goes without saying that for any

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such plan to succeed banking facilities must develop *pari passu* with industrial expansion. And it must be borne in mind that economics is no respecter of political frontiers. Economic life today is highly organized. National boundaries and territorial demarcations do not limit it and though India is politically divided economically it is one. The progress of India must therefore mean the progress of both the Provinces and the States. It is thus essential that while British India marches on, the States shall not lag behind. It is notorious that even taking India as a whole we are miles behind the industrial nations of the West in the matter of banking. For instance the number of banking offices per million of population in India and the United Kingdom is in the ratio of, roughly, 2 to 300.

The Bank of Jaipur was incorporated under the Jaipur Companies Act in February, 1943, with an authorised capital of two crores. Shares worth Rs 1 crore were issued and were subscribed in a short time. As you are aware, the Board of Directors is composed of men many of whom have made their mark in the field of Indian business and industry, and I sincerely believe that under their wise and prudent guidance and the patronage of the Government of Jaipur, the Bank will make rapid strides. That it is already progressing is apparent from the fact that at the end of the first year's working it showed a net profit of Rs 1 29 734 10-5. That is quite satisfactory. But the task of an Indian bank is to my mind two-fold. It should

and has schemes to open branches all over the State. It is also extending its support to the co-operative societies started by Government in rural areas

Ladies and gentlemen, this is probably my last public utterance before I leave Jaipur. During my four years of office it has been my constant endeavour to see Jaipur take its stand among the most progressive administrations in India. The Jaipur Legislature the first of its kind in Rajputana, which has now been in existence for about a year and has provided a means of contact between the people and the Government will I hope, in due course, grow into a fully democratic institution. The seed was sown on good ground, and it now requires the patience, care and vigilance of the people to enable the seedling to attain its full stature. The proposed University of Rajputana will satisfy a long felt need and provide the intellectual haven for the future progress of this region.

As you have observed, I have devoted much time and attention to the improvement of this city. It has been a labour of love to me. I have been anxious to see that Jaipur retains in these days of town planning its title as the most beautiful city in Northern India. I have not overlooked the possibility of a Greater Jaipur. The projected improvements including the sewerage scheme will when completed make Jaipur not only a still more beautiful but a healthy city. I am sure many more factories would have come into existence but for lack of electric power. This deficiency will shortly

be met to some extent. A new set of generators will be installed before long. They will give an additional supply of 3,000 K. W. which will enable many factories to be started at once. I am sorry I shall not be here to see the materialisation of several such projects. That pleasure and satisfaction will be my successor's, but he is such a dear friend of mine that I shall not envy him. You will have in him a Prime Minister of vast and varied experience, and high ability. Jaipur is really fortunate in having him at the helm of affairs, particularly at a time like the present when many baffling problems will have to be faced and many difficulties overcome. You will find his guidance of the utmost value to the State. Knowing him as I do, I look forward to a bright future for this State during his term of office—may it be a long and happy one—and I have every hope that when the time comes for him to retire, he will take away with him, as I am doing, the happiest memories of this State. I have spent four years in your midst—four very eventful years. I have received much kindness from the public of Jaipur. I am leaving many friends behind, old and new. I am glad to acknowledge in public the debt of deep gratitude I owe to His Highness the Maharaja. Having brought me here, he afforded me every facility to carry out my plans; he gave me unstinted support throughout; he placed complete confidence in me. I have tried to repay him in the only way I could—by loyal, unwearied and devoted service to himself and to his people. I wish it had been possible for me to do more.

In laying the foundation of the Bank building today I am let me hope laying the foundation of the industrial greatness of Jaipur Jaipur has already been set on the high road of progress, and wherever I may be in future years, it will always be a source of genuine pride and satisfaction to me to know that Jaipur has grown in freedom, wealth and beauty

ADDRESS OF WELCOME TO AMIN UL MULK  
SIR MIRZA M ISMAIL K O I E. PRIME  
MINISTER JAIPUR, ON THE OCCASION OF  
THE LAYING OF THE FOUNDATION-STONE  
OF THE NEW CLUB OF JAIPUR

29th July  
1947

*Sir Mirza Ismail*—SIR what should be more appropriate than that you should lay the foundation-stone of the new Club of Jaipur you who more than any one else have helped to create the new life in the State of which this club is an expression So many new aspirations and achievements have followed each other during the four years of your Prime Ministership A new city of Jaipur a new legislature new hunds new roads new towns new municipalities new panchayats new agricultural farms and seeds new factories new co-operative societies new hospitals new schools and new colleges Today on the eve of your departure the question arises if all these will flourish and take root after you have gone or will collapse like a house of cards or die a lingering death. There are several reasons for hoping that the seeds you have planted and the



saplings you have nourished will grow into large, and shady trees in the years to come. The modern urge towards a fuller life, not for the few but for all, has touched the vital springs of the whole of India, and Jaipur cannot be isolated. Secondly, even during the past centuries when orthodoxies and dogmas held sway, the principles of change and rationality have often inspired our great men and sections of our people. In this, the record of Jaipur State is notable. Indeed, the old city of Jaipur was one day new, and an embodiment of a new vision of civic beauty, the creation of a scientific plan that forestalled modernity by its wide and straight streets and spacious squares and also by its recognition of the right of the common man to beautiful surroundings. All perhaps do not know of the truly scientific outlook of the illustrious Maharaja Sawai Jai Singh who built the city. The words I quote from his *Samrat Siddhanta* might well have come from the scientists of today. "He who would truly know should place reliance on actual observations . . . Actual observations alone are reliable." And it was no accident that Dadu flourished in this State, Dadu who preached in the 16th century what Aldous Huxley stresses today that purity not of the body, nor even of the heart, but of the mind is what matters most, and that the only shrine of God is self.

And so it was very fitting that one of the greatest modern administrators should have come in 1942 to Jaipur, as its Prime Minister Sir, your

artistic sense has restored and brightened' the beauty of old Jaipur City and built another city modern in every thing but retaining the beauty of line and largeness of conception, that inspired the old city. And so it is with your other new creations. These aspire to a new order in political, social and economic spheres. These necessarily extend like the new city of Jaipur beyond the frontiers of old ideas but are in harmony with the best in our ancient heritage.

Sir, there is a symbolism which may not strike the eye at once in the fact that your last public function in this State should be the laying of the foundation-stone of this Club. It suggests that the outward beauty of a city is dead if it does not ultimately create the city beautiful in the minds of its people. Streets and squares, factories and farms, legislatures and governments are the base of a civilisation but the apex must be culture and humanity. And a Club partakes of both of these. Non-violence is not merely the not breaking of heads or democracy the counting of them. Essentially both are real only if these spring from the feeling of sympathy and understanding between different classes or communities. Our Club should help in this abundantly as its members are drawn from a very wide range. Also men and women, who as some-one said at one of our meetings have been treated as belonging to different departments' will be meeting together for the first time in Jaipur State in any institution. This Club will therefore

have a higher function to perform than merely provide outdoor and indoor games. Indeed, we hope it will be the social and cultural focus of this city. Let us not be afraid if the club in its present form is a western institution. Real friendliness and good humour, which are the fundamentals of a club we have always had in our country in an unusual measure. Perhaps, the old fashioned harem of the last century with scores of wives was a good instance of a ladies' club, the fact that a male was an ex-officio President not being of much consequence. Every village of ours was and is a club, every joint family is a club, every caste or sect is a club. But these institutions suffer from severe restrictions in the range of their ideas and membership, which a really good club of today must discard. The higher function of a large modern club must be to forge a common citizenship, between different view points and communities, not by preaching, but by disinterested social intercourse. Thus in a democracy the club is the social counterpart of the legislature.

So, Sir, it has been natural for you to wholeheartedly help in the establishment of this Club from the start, and for His Highness the Maharaja Sahib Bahadur to graciously accord his approval of the proposal. Thus it is that Government have granted to this Club this fine and extensive land of more than 8 acres. And it has been natural for this Club to attract enlightened men and women of all types in the State and city. The response in donations and membership has been most encourag-

ing So far about 44 000 has been collected and promises totalling about 30 000 remain to be realised. We hope for even more generous donations in the future particularly from those sons of Jaipur who are the all India leaders of business and industry. We are sure that this Club will be beautiful in its building and surrounding in the planning of which you have guided us. We trust that it will also become a temple of friendliness and joyfulness, Sir with gratefulness for what you have done for us and for the whole State and regret that you will no longer be here to guide us we ask you now to lay the foundation stone of the Jai Club and declare that it has been well and truly laid.

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### REPLY TO THE WELCOME ADDRESS PRESENTED BY THE JAIPUR CLUB

29th July,  
1946

*Mr Dey Ladies & Gentlemen*—Now begins a new social era in Jaipur and the laying of this foundation stone is an important piece of symbolism. I hope that in a few months time this stone and its fellows laid beside it will bear the weight of a commodious well appointed well frequented building.

The need for this Club and the very wide scope of its usefulness, were expounded by Mr Dey in his speech when it was inaugurated on May 25. We should remember with appreciation how much is due to his imaginative planning and strenuous

labours, in this as in other spheres in the State. The enthusiasm and work of many others also takes shape and substance in this building. It is a very great thing that people have so keenly welcomed this social opportunity, and again that wealthy citizens have been so promptly generous.

This Club is a creature after my own heart. I shall often think with pleasure of the grave and gay employments of its many members every evening, and of that improvement which Mr. Dey anticipates in the vital statistics of our "short-lived intelligentsia." I know he meant no evil by that word, I find in the dictionary that "intelligentsia" is "a term applied, originally by Russian revolutionaries, to the scientific learned, or intellectual classes collectively, as contrasted with the bourgeoisie on the one hand and the proletariat on the other". This is not a Club meant specially for the intellectual classes, of course, and all Mr. Dey meant was that *they* specially need to give themselves a little physical attention.

No prophecy could be more certain than that of this club's immediate and permanent flourishing, and I am glad and proud, in now laying this stone, to be concerned in future memory with its fortunate beginning.

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